

THE POPES Funerall.

Syn. 7. 60. 41

Containing a plaine, succinct, and pithy reply, to a pretended answer of a shamelesse and foolish Libell, intituled,
The Forerunner of Bels downfall,

Which is nothing else indeede, (as the indifferent Reader shall perceiue by the due peruse thereof,) but an euident manifestation of his owne folly;

ith the vtter confusion of Poperie, and all popish vassals throughout the Christian world.

2. Reg. 9. V. 34.

Visit yonder cursed woman, and burie her; for she is a Kings daughter.

Psal. 58. 10.

The righteous shall reioyce, when he seeth the vengeance of the wicked, he shall wash his feete in the blood of the vngodly.



LONDON

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 To the most puissant,
 wise, vertuous, learned, iudicious, and religi-
 ous Monarch, *James*, by Gods holy prouidēce
and eternal purpose, King of great Britain, France,
and Ireland, most constant defendor of the auncient,
 Christian, Catholike & Apostolique Faith, and su-
 preme gouernour within his said Realmes, King-
 domes, territories, and Dominions, next and immedi-
 ately vnder the King of heauen, ouer all persons,
and ouer all causes, as well Ecclesi-
astical as ciuill,



Great is the deepenesse *Rom. 11.*
 (most gracious Soue- *Vers. 33.*
 raigne,) of the wisdom *Iob. 26. V. 8.*
 and knowledge of the e- *Iob. 27. V. 11.*
 uerliuing God; vnsearch- *Iob. 38. V. 8.*
 able are his iudgements,
 his waies past finding out.
 Hee bindeth the waters in
 his Clouds, and the cloud
 is not broken vnder them.
 He so limiteth the floods,
 that they neither doe nor
 can ouerflowe. He shut vp the Sea with doores, when it is-
 sued forth as out of the wombe. His decree staied her proud
 waues.

THE EPISTLE

Iob. 38.

Vers. 11.

Iob. 5. 9.

*I might here
recount many
other rare &
extraordina-
ry fauours of
God towards
me.*

*The Busfloes
are as terri-
ble beasts as
the Lyons.*

*Many yet li-
ving knowe
his to be
most true.*

waues, & appointed her bounds whether she should come, but no farther. He doth great, vnsearchable, and maruellous things without number. Yea, his mercies and fauours towards my sillie selfe, a most wretched creature, and vnworthie (for any desert in my selfe,) to tread vpon the ground; are so many, so great, and so wonderfull, that I stand amazed at the remembrance thereof: being farre vn-able with Penne and Inke to expresse the same. The re-hearfall of one, may suffice for the present: Being student at Rome in the English Colledge, not long afore my arri-ry fauours of uall in this Kingdome, and on a time walking abroad to God towards take the ayre with many other of the same Colledge, when we came without one of the Posterne gates of the Citie, we espied certaine *Busfloes* with their Keeper at the Riner-side. Which spectacle, (as vnpleasant to the eye, so also most terrible to the heart,) my fellowes and countrey-men no sooner behelde, but they betooke themselues to their best speede. My selfe more bolde therein then wise, would not amend my pace, and so remained bird alone. Sodainly the furious, raging, and cruell *Busfloes* brake from their keeper, and with great violence, rage, and furie came vpon me. My fellowes standing a farre off vpon the toppe of an high mountaine, durst not for their liues approach, to afford me any comfort, helpe, aide, or succour. They neither did, nor could expect any other thing, saue onely present and moste cruell death. Howbeit, (most gracious Soue-raigne,) the wilde, cruell, raging, and furious *Busfloes*, (a thing very strange, rare, and wonderfull, if a miracle, let the Reader iudge,) did no hurt vnto me at all, but sported with mee, as one childe playeth with another. After a while, the furious *Busfloes* left mee, and departed in peace from mee. At the last, my fellowes beholding the departure of the *Busfloes*, and perswading themselves that I was most cruellie slaine, came with conuenient speede to visite my corpes. But finding me aliue, and as liue-like as I

was

DEDICATORIE.

was afore, we al returned to the Colledge, with great ioy and speede. The rector of the Colledge could no way be perswaded, but that I was very grieuouſly wounded; albeit neither my ſelfe felt any, neither could their eyes or wits diſcerne any hurt at all, ſaue onely that my face was ſomething bloody, by reaſon of the ſodaine fall I gotte while I made haſt to haue eſcaped from the imminent daunger. For, it had neuer bin knowne or heard among them; that euer any man, woman, or childe eſcaped with life, being once in that kind of daunger; to witte, in the curteſie of the furious *Bufloes*. Many gaue their cenſures concerning the fact and euent. The generall reſolution was this, *viz.* That I might fight with *Bufloes* in England, and haue the vpper hand. My ſelfe did deeme it probable, & this day me thinketh, the ſame is brought to paſſe; though, (Gods name be bleſſed for it,) in a farre different ſenſe and meaning, from that which either they or my ſelfe did then imagine. I thought then to fight againſt the true profeſſors of Chriſts Goſpell, (whō I deemed heretiques & ſpiritual *Bufloes*;) but God, (whoſe wiſedome reacheth from end to ende, mightily, *Sap. 8. 1.* and diſpoſeth all things ſweetely,) ordained me in his eternall purpoſe, to a farre more honourable and ſacred Warfare; *viz.* to encounter the trayterous Ieſuits and Ieſuited popelings, and valiantly to fight the battell of Chriſts Church, againſt thoſe moſt furious, brainleſſe, & cruell *Bufloes* of mens ſoules. When *Saul* breathing out ſlaughter againſt the Saints of God, deſired of the high Priests, letters, by vertue whereof he might bring all to Hieruſalem, that profeſſed the name of Chriſt Ieſus; then our Lord himſelfe appeared to him, opened his eyes, & enlightened him with the knowledge of the truth. Semblably, when my ſelfe was drowned in the depth of ſuperſtitious and erronious Poperie, and therein ſo blinded

*Atting ne-
uer heard or
knowne be-
fore.*

*Sap. 8. 1.
Ephes. 1.
Vers. 4. 11.
Rom. 9.
Vers. 11. 15.
16. &c.
Ephes. 6.
Vers. 12.
Act. 9. Vers.
1. 2. 3. &c.*

THE EPISTLE

blinded, that I could not discerne trueth from falshood;
 it pleased the same God, so to open the eyes of mine heart
 and soule, that I forthwith beheld as cleerely, as the
 Sunne-shining at noone day, late vpstart Poperie, farre
 distonant from the olde Romane Religion, to be batte-
 red, ouerthrowne, and cleane turned vp-side downe;
 and that, euen by the cleere euidence, plaine verdict,
 and constant doctrine of the best learned Doctores,
 and most renowned writers in the Church of Rome.
 Which *metamorphosis* and right Christian alterati-
 on being wrought in my soule, I forthwith beway-
 led my former dayes of ignorance, very ioyfully em-
 braced the truth in my heart, publicquely acknowledged
 Gods wonderfull operation in mee, and most humbly
 yeelded and submitted my selfe, to the mercie of most
 noble Queene *Elizabeth*. This was the Lords doing,
 and it is wonderfull in our eyes. I protest vpon my sal-
 uation, that I haue at this houre a good testimonie of
 a well settled conscience, and vnspeakable comfort in
 my soule, (God make me euer thankfull for this and all
 other his manifold mercies,) as I haue also euer had, since
 I first renounced from my heart, the late vpstart Romish
 Religion. For this nowè professed Romish Religion,
 is not as the sillie seduced Papists imagine,) the old Ro-
 mane Religion; but a new no Religion, patched like
Mahomets Alcoran, and by little and little crept into
 the Church; as I haue prooued elsewhere at large. But
 the Papists being condemned in their own consciences,
 dare not for their liues publish any direct and full an-
 swere, either to my *Motines*, or to my *Survey*, or to a-
 ny other of my bookes, written against them and their
 patched Hotch-potch Religion. Yet this last moneth
 of *Februarie*, one shamelesse and namelesse Iesuite, hath
 published, not a direct and full answer, but a Fore-run-
 ner.

Let mee die a
 most cruell
 death, if I
 shall not con-
 found Popery
 by best appro-
 ved Popish
 Doctores, a-
 gainst any
 English Pa-
 pist that shall
 haue courage
 to defend the
 same.

Psal. 118.
verse 23.

*In the Sur-
 uey of Po-
 perie.*

DEDICATORIE.

ner forsooth against mee. In which Pamphlet, hee turneth himselfe this way, that way, and euery way, saue onely to the marke at which hee neuer aymeth. He perceiueth right well, that many of the Popelings beginne to stagger at their doctrine and Romish faith: because they haue beene so long silent, and dare not answer my Bookes. For the procuring of which mortall wound, he telleth them of a most rare and soueraigne medicine, which the Iesuits haue brought out of the new found worlde: viz. That my Bookes were answered five yeare agoe: and that the answer is suppressed hitherto for speciall vnknowne causes, but must shortly come abroad. Hereof more at large, in the proper place.

Now so it is, (most excellent King,) that the Forerunner would seeme desirous, though indeed he desireth nothing lesse, to haue a publique dispute, and so to fight the combate with me *Vna voce*; and therefore doth hee challenge me, daring and redaring me to the same. Who if he knew how willingly & gladly I am ready to cast him my Gauntlet, would doubtlesse vse his words more sparingly in this behalfe. In regard hereof (most gracious and dread Soueraigne,) I now prostrate vpon my knees, doe most humbly beseech your most excellent Maiestie, that it will please your Highnes of your most Princely fauour, to graunt your Royall licence, and safe conduct for any English Iesuite, or Iesuited Papist in the whole worlde, that shall haue courage to appeare for the true performance of the challenge, in such manner as is in this replie expressed. (Oh most gracious Soueraigne,) I am ioyfull, when I remember this future combat. I wish in my heart, that it may bee effected with all expedition, for I confidently perswade my selfe in our Lorde Iesus, that his Name shall thereby bee glorified: your Maiestie highlie honoured; the Papists stricken dead; and all true hearted English subiects receiue vn-

*

speakeable

The Papists cannot abide to heare their religion thus tearmed. But they must vob lētes nolētes endure it, till they answered all my bookes. Forerunner, pag. 15.

Nasceitur ridiculus mus.

Onoble King for Christs sake graunt my request. The victory is already gotten, none of them dare undertake the quarrell. Let me be hanged, bowelled and quartered; yea, and

THE EPISTLE

*and my
corpes cast to
the fowles of
the ayre, if
the victorie
fall not on
my side,*

vnspokeable endlesse comfort. If it shall fall out otherwise, and that I shall not be found euen in your Maiesties iudgement, to haue the victorie and vpper hand; I will be content to loose my life for my iust reward, as one that hath dishonoured your Maiestie, and the cause. The Almightye blesse your Maiestie, with a long and most happie raigne vpon earth, and with eternall glorie in the world to come, Amen, From my studie, this eighteenth of *March*, 1605.

Your Maiesties most humble subiect,

Tho. Bel.



*How faults escaped in the first Booke,
may be corrected by the Reader.*

THe Booke for expedition sake, was committed to three severall Printers, by reason whereof the Pages could not bee distinguished with numbers. Hence it commeth, that the Reader can not so easily find out the faults corrected, as he may in some other Bookes. Howbeit, if hee shall marke the Booke and the Chapters, and reckon the Pages from the Chapter, until he come to that page & line in which the fault is named, he can not but haue his desire in that behalfe.

*How faults of the first Booke escaped in the
Printing, are to be corrected.*

In the first Chapter, seventh page, and first line, the word (but) must be added before the word (here.) Chap. 1. page 9. line 1. the word (worlde) must be added before the word (well.) Chap. 2. P. 4. l. 23. the word (and) must be taken away. Chap. 2. P. 4. l. 6. the word (were) must followe the word (and.) Chap. 2. P. 5. l. 24 the word (they) must be added before the word (shew.) Chap. 2. P. 6. l. 14. the word (two) must be added for the word (three.) Chap. 2. p. 10. l. 20. the word (one) must goe before the word (onely.) Chap. 2. p. 11. l. 5. the word (them) must be made (the) chap. 2. p. 11. l. 15. the word (doltlesse) must be made (doltish.) Chap. 2. p. 13. l. 19. many words are superfluous. Chap. 3. p. 2. l. 20. for nor, reade not. Chap. 3. p. 4. l. 8. for soule in the margent, reade soyle. chap. 4 p. 2. l. 10. for discourse, read discouerie.

In the Caveat, p. 1. l. 16. for Operæpertuū, reade Operæpretium. Ibid. p. 7. l. 20.

*How faults escaped in the second Booke,
are to be corrected.*

Chap. 2. p. 2. l. 12. for obiection, reade contradiction. Chap. 3. page foure, l. three and thirtie, for so, reade Saint. Chap. 3. p. 2. 23. for his, reade the. chap. 7. in the 4. reason, for dialogue, reade decalogue. Some other faults there are, but the Reader may very easily discern them.

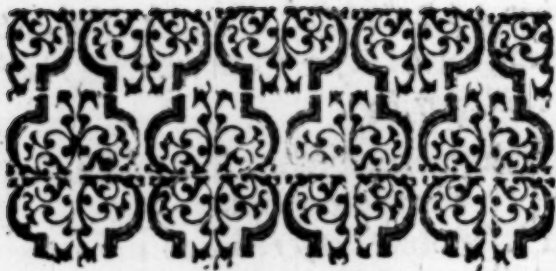
A Table, containing the principall contents of all the Chapters .

Chapters of the first booke.

- (same.
Chap. 1. Of the Methode of the discourse, with the reason of the
Chap. 2. Of the Libellers notorious untruthes, lyes, and slaunders.
Chap. 3. Of the libellers foolish & arrogant challenge. (of the name.
Chap. 4. Of the Romish hotch-potch Religion, with the reason.

Chapters of the second booke.

- Chap. 1. Of dissention among Papists.*
Chap. 2. Of the marriage of Priests.
Chap. 3. Of a terrible monster without both head and foote.
Chap. 4. Of Card. Bellermines opinion and doctrine.
Chap. 5. Of the condigne merite of workes.
Chap. 6. Of S. Austens opinion, touching involuntarie motions.
Chap. 7. Of Pope Martins dispensation.





THE POPES Funerall.

The first Booke of certaine ridiculous, scandalous, slanderous, godlesse, shamelesse, and senselesse extravagants; uttered and made salable for a Souse, by a most impudent, brasen-faced, brainelesse, and namelesse Libeller, in the behalfe of the wholerabble and most cursed crew of English traiterous Iesuites, and others their Iesuited and deuoted vassals.

CHAP. I.

Of the Methode obserued in this discourse, together with the reason of the same.



He abiect and forlorne cursed crew of Iesuites, (who by the verdict, iudgement, and testimonie of the popish Secular Seminarie-priests, are notorious lyars, coozeners, theeues, traitours, and most wicked men vpon earth,) feeling themselves pricked, galled, and deeply goared, with the strong reasons, euident proofes, irrefragable testimonies, and invincible demonstrations, laid open

All this and much more is verified of our Iesuites, as is proued at large, in my Anatomie of Popish tyranny.

B

before

Of the Methode

*They haue
bene now
more then
ten yeares,
buzzing a-
bout the an-
swere of my
bookes; but
none can be
had.*

*See Act. 19.
V. 24. &c.*

before the eyes of my readers, throughout all my bookes; as most strong forts, towers, & stony rockes, harder then any flint, enuironed on euery side, with well fortified bulwarkes & rampiers; especially, seeing and with inward sighs and sobs perceiuing their Pope and Poperie to be turned vpside downe, and with deadly woundes to lye a bleeding: and all this to be verified by the constant verdict & doome of their most famous, best learned, & best approued popish writers, & thereupon bestirring themselves, this way, that way, & euery way, like mad-men hopping and skipping in the *Alpes*, and as vagarant persons vpon the stonie Rockes of mount *Synai*, seeking passages, but finding none, haue at the length called to mind and bethought themselves, how they might cunningly, (though shamefully, falsely, & most damnable,) dazel the eyes, and steale away the hearts of my readers; viz. to propine vnto them a cup of dangerous *Letharge*, (which pittifully annoyeth the power sensitiue, & almost vtterly quencheth right reason,) that so they shuld neither be able to discern truth from falshood, nor to behold the bright light shining cleerly before their faces. On the one side it grieved them aboue measure, & vexed them at their very hearts, to heare continuall out-cryes against them for the non-answering of my bookes. On the other side, it wounded, galled, and deeply goared their consciences; that they were not able to withstand or gainsay my strong reasons, euident proofes, & inuincible demonstrations. Being thus perplexed, and

at

observed in this discourse.

at their wits end what to say or do; they resolved to publish a counterfeited and pretended answer, rather then none at all; so to stay in some sort at the least, the outcries & exclamations of the people against them. And to the ende, their couzonage and legier-demaine should not be espyed, if that were a thing possible to bee done and effected: their scurrilous Libell, (which containeth onely five Chapters in all,) is traught with nothing else for the foure first, but with notorious lyes, antichristian speeches, vain bragges, railing words, couzoning trickes, ridiculous asseverations, most flanderous and false accusations. Yea, of five partes, one only is reserued, for their pretended answer to my booke. I say (of their pretended answer,) because all the Iesuits, or at the least the best of them, as well beyond the seas, as in this kingdome, gaue their best aduise for the effecting thereof. Now if any man demaund the cause, why they bestir themselves so much, waste so much pretious time, & spend so many Chapters in things meerely impertinent and plaine by-matters: mee thinketh I can not answer that question more fitly, then by relating their owne words in their scurrilous and shamelesse Libell: albeit by them intended to an other purpose.

These are their expresse words: If he be such a sincere writer, as he protesteth, & so consideratiue and respectiue in the penning of his bookes, that no suspicion of misreporting, or corruptiō, can be iustly fastned vpon him: then doth it euidently followe,

*All the Iesu-
its haue laid
their heads
and wits to-
gether, for
the pretended
answere to
my booke:
albeit they
labour to fa-
ther on it a
namelesse
Libeller.*

Of the Methode

This is a point of great importance, let it be well marked for Christs sake: it is able to perswade any man. that we haue great dissentions in matters of Faith, and that our Doctors bee the bane of Catholique doctrine: and then no maruell, if hee make challenge vppon challenge, and remaine vnanswered: when as not onely our enemies, but also those that we take for our friends, and rely vpon, stand in open field against vs, and haue as it were sworne our destruction. Thus writeth the Libeller: vnder which name I euer vnderstand the Iesuites, and all Iesuited persons, whose heads & wits concurred in deuising the same. Againe, a little after he hath these words: the matter, as he handleth it, seemeth so odious, that some no question condemne vs highly vpon his report: and my selfe was since the comming forth of his booke, assaulted with this very question, so markeable it is in euery mans eye. Thus prateth the godlesse Libeller, euen to his owne shame and confusiō, though vnwittingly. Out of whose words I note sundry very necessarie & memorable points, for the true comfort of the Christian Reader.

Chap. 5.

Pag. 32.

Pag. 34.

Loe, my Bookes gall the Papists, euen by their owne confession.

1

2

3

4

First, that of force and meere necessitie it must be graunted, that the Papists haue great dissentions among them, euen in matters of Faith. Secondly, that their very best doctors, be the bane of the Pope, and the Popes religion. Thirdly, that it is no maruaile, that I make challenge vpon challenge, and stil remaine vnanswered. Fourthly, that those doctors whom they take for their friends, and doe relie vpon, stand in open field against them, as if they were their sworne enemies.

Fifthly, .

observed in this discourse.

Fiftly, that many Papists begin to stagger, and to stand in doubt of the popish Religion; and that by reading of my bookes, as by an Instrument vnder God in that behalfe.

Sixtly, that the libeller himselfe hath bene assaulted, with that which hath bene gathered out of my bookes.

Seuenthly, that the doctrine deliuered in my books, is verie markable in euery mans eye. Blessed be our Lord God, for all his mercies and fauours to this our Church of England. Wee see here, (gentle Reader,) that the Papists generally, euen the Iesuits and Seminarie-Priests, begin to feare the ruine and downe-fall of Poperie. One thing the Reader must heere remember; that the first foure notes or obseruations are respectiue, & must be vnderstood conditionally; viz. that if the Papists doe not confute my bookes effectually; then must they all and euery of them perforce and of necessitie, be truly verified of the papists, & of their popish religiō. It therefore standeth the Papists vpon, to answer me both directly and soundly; for else destruction of necessitie must come vpon them, and breake the necke of their Poperie. This confession, (God be praised,) I haue by insoluble reasons, and euident demonstrations, extorted from their owne pennes. But (gentle Reader) they will neuer answer my bookes till the worlds end, because they cannot; and consequently, euen by their owne free confession, (which is to be admired,) Poperie must haue a downefal: the sooner, the

Of the Methode

*Marke this
well. It can-
not be denied.*

better. Amen: the case is cleere and evident, euen to euery child. For they that haue bene buzzing about the answering of my bookes these many yeares, and confesse freely withall, that the life of their Poperie depends vppon the confutation of my bookes, and thereupon haue assaid all meanes they could deuise; haue no doubt made choyse of those small parcels, with which they thought themselues most able to deale. VVherein for al that, they haue done nothing else indeede; but onely laïd open to the viewe of the world, their great malice and extreame folly. VVhich (if I bee not deceiued,) euery indifferent Reader will affirme with mee, so soone as hee hath perused this my brieft & plaine discourse; so brieft and succinct, as none (I thinke,) will deeme it tedious; so sound and sincere, as none can iustly and truly reprove it; and so plaine, facile, and perspicuous, as euery childe may vnderstand the same. For if I doe not soundly, pithily, and effectually confute the Libeller; yea, euen turne him out of his skin, I will be content and well pleased, to lose my life for my paines. And let the Reader thus perswade himselfe, because euident reason conuinceth it to be so; that if the Iesuits and Iesuited Papists are not able to make good against mee, those sillie snatches and pieces of my bookes, whereof themselves haue made the choyse; that much lesse are they able to confute my whole workes. No, no, they doe in effect confesse so much, while they dare neither answer any one booke of all, nor yet

*The Iesuits
and all other
Iesuited Pa-
pists, are
here goared
to death.*

observed in this discourse.

yet any one Chapter wholly ; heere and there, an odde piece or sentence . I protest unto the gentle Reader , that I partly blush on their behalfe.

Garnet, the prouinciall of the Iesuits in *England*, some yeares agoe, was cōsulted with, & his aduise required, that some course might be taken for the answering of my bookes : because their silence in that behalfe, brought no smal detriment to their Religion. The good father hauing on his Cappe of consideration, answered right grauely, (though neither honestly, nor yet Clarkely,) that they should either not meddle at all with that matter, or else deale rather against my person, then against my Doctrine. This aduise (as it seemeth,) hath now taken place. For this Libeller fighteth with might and maine against my person, but dealeth too too niggardly with my Doctrine. I haue else-where made mention of this *Garnets* Letter : where I made full rehearfall thereof *Ad verbum*, and framed a direct answere to the same. The great maister Iesuite *Robert Parsons*, affirmed about three yeares agoe, that the confutation of my worthy workes, (as he scornfully termeth them,) was vndertaken, and to bee published, if it should seeme necessarie. Now Sir, this most necessarie confutation, which they haue been so many yeares buzzing about, is published to the worlde . Yet so fillie and so simple a thing, as I cannot tell what to make of it, or how to name it.

*The Iesuits
Cap of consi-
deration:*

*In my coun-
terblasse.*

*In his detec-
tion.*

The

Of the Methode

*Prover. 26.
Verſ: 5.*

*If my ſelfe
were this day
a Papiſt, this
their manner
of dealing,
would cauſe
me to forſake
them.*

The foure firſt Chapters of this Libell, I would let paſſe without anſwere, if two cauſes did not vrge me thereunto; becauſe they containe nothing but meere by-matters, and impertinent ſtuffe: Firſt, for that the well affected Reader may make good uſe thereof: eſpecially, by helpe of my cenſure annexed to the ſame. Secondly, becauſe wiſe *Salomon* aduiſeth me, to anſwere a foole according to his fooliſhneſſe, leaſt he ſeeme wiſe in his own conceit. I therefore purpoſe in God, to reduce to certaine diſtinct heads and chapters, the notorious lies, vaine brags, vnchristian ſlaunders, and falſe accusations, which the Libeller hath abruptly without all *Eutaxia*, diſperſed in euery page of the aforeſaid Chapters, ſo I thinke to enlarge his moſt filthy and moſt ſcurrilous Libell, which elſe for the quantitie might be an Almanack. But by the power of God, I will handle the laſt Chapter *cathauton*, & *ad amuſſim*, duly examining euery ſentence & period thereof to the very bottome, ſo as no ſtaring hole ſhall be left him, to be a ſanctuarie or refuge to hide his face. The Libeller would ſeeme deſirous to grapple with me, but it appeareth farre otherwiſe by his dealing. For what man in the world, taking vpon him to anſwere my booke, (the downefal of Poperie,) would flye from the whole booke, & from euery article; nay, from euery main point, ground, and period thereof, as one afraid once to touch the ſame, and onely to ſnatch here and there a ſentence, of the leaſt force to his witting? none doubtleſſe. It is apparant to all the world,

notorious vntruthes.

well, all this notwithstanding, I haue so mangled and maymed him with my dartes, and so wounded him with my bullets; that the scarres and markes will bee seene vpon him, so long as he liueth in this world. In his fift and last Chapter, (though he hath dealt very sparingly in answering those fewe sentences, whereof he made his choyse,) I wil God willing, so bicker, skirmish, and grapple with him; as I shal neither leaue him one whole bone in his skin, nor one tooth in his head, nor yet one haire on his beard. That done, I will send him to his good maisters, as a cur-dogge that barketh apace, but cannot bite; and as a bearded boy without haire on his face, voide of all learning, wit, sense, and reason; that so hee may bring them newes of his good fortune. VVhat I doe here promise, I hope in God to performe the same in due season.

*renounce
their Religi-
on. And we
thinke it, it
should be a-
ble to worke
the same ef-
fect in o-
thers.*

CHAP. II.

Of the Libellers notorious vntruthes, or (to speake plaine English) of his flat lyes.



He first word of the title of his Libell, (the forerūner of Bels downfall,) implyeth a flat lye. So forsooth to insinuate to his Readers, that a filthy and huge fardell of lyes, but small or no truth at all, can be expected from his Penne. But how is this proued? Thus. Forerunner must perforce

C

be

Of the Libellers

*Chap. 4.
Pag. 23.*

Pron. 25.

Verf. 2.

Rom. 10.

Yeaſai 10. 13

1. Iob. 2.

Verf. 1. 2.

Mat. 18. 22.

Luk. 17. 4.

be vnderstood, either in respect of my person, or else in respect of my booke. If in respect of my person; it is both impertinent to the matter in hand, and is also a manifest and flat lye in his way of proceeding. I proue it, because in his iudgement I had my downefall, when I renounced their late Romish Religion; which I thanke God for it, was many yeares agoe. Againe, this Libeller of his great charitie auoucheth desperately, that long since a foule downefall brake the necke of my soule. God forgiue mee my sinnes, and saue the necke of his soule, if it bee his holy will, I feare no such causelesse curses, but haue a firme and stedfast hope of my saluation in CHRIST IESVS. If in respect of my booke, it is also a flat lye; because it is so farrre from being a forerunner, that it is a plaine after-creeping, and doth aunswere my booke with as much speede, as one may driue a Snaile to Rome. Thus much for his first lye. Let vs proceede.

2

Chap. 1.

Pag. 1. 2. 3.

Chap. 3.

Pag. 45. 1.

The libeller

Robert Par-

sons is made

of lying, as it

will soone ap-

peare.

The Libeller pleaseth himselfe aboue measure, in calling mee a turne-coate, and a patched minister. This hee repeateth againe and againe, in foure seuerall Pages. My aunswere standeth thus. First, I most willingly confesse my selfe to bee a turne-coate, in a godly sense, and Christian meaning; that is to say, to haue turned from falshod to truth, from vice to vertue: from iniquitie

natorious vntruthes.

iniquitie to pietie : and from sinne to a Godly Christian life. Hce that disdaineth or shameth to bee a turne-coate in this sense, shall neuer see Gods face in his Kingdome. For as holy writte teacheth vs euerie where, they that are the holiest of all, sinne manie a time; and therefore must they either repent and turne their coate of conuersation, or else perish euerlastingly. And as for mine owne turning, my selfe freely confessed it in the first booke which I published : and to reproach one for his sinnes and errors, which he humbly acknowledgeth; is not only against sincere christianitie, but also against all modest humanitie. Neither is it to the purpose, or question in controuersie betweene vs. For it skilleth not what I am my selfe, so the Doctrines bee sound which I deliuer. But the want of an honest cause, & lacke of good grounds, and reasons to defend your Poperie, draweth you violētly to these foolish & impertinent by-matters.

Secondly, as *Peter* denied Christ three times, of infirmitie : and as *Paul* persecuted Christs Church of ignorance : and they both for all that, found mercie and fauour with God for Christs sake; so my selfe I trust, and constantly belecue, who erred ignorantly in my yonger yeares, (at which time I carefully sought the truth, but found it not,) haue attained remission of my sins according to mercie through faith in Christ Iesus. *S. Austin* was a *Manichee*, after that being a Catholick Bishop, hee slipped into sundrie errors. *Petrus Martyr*, *Martinus Bucerus*,

Iac. 3.2.

Iam. 3. V. 10.

11. 12.

Rom. 5. V. 12

Gen 6. 5.

Psal. 143. 2.

Psal. 130. 3.

Iob. 15. 15.

Mat. 23.

Verf. 2. 3.

2

Mat. 26.

V. 69 70. 71.

72. 74.

Act. 9. 1.

1. Tim. 1. v. 13

14. 15.

1. Iob. 2.

V. 1. 2.

Rom. 4. V. 2.

3. 4.

Rom. 5. 1.

Rom. 6.

Verf. 23.

Tit. 3. V. 5.

Of the Libellers

*These Bishops sounded
alarum a-
gainst the
Pope.*

reuerend *Cranmer*, graue *Latimer*, learned *Ridley*, and many others, were sometime Popish Priests; and yet after that, most singular Preachers', and notable Champions of Christs holy Gospell. But of these yee Papists make no reckoning, albeit sundrie of them sealed their Doctrine with their blood, and by the Papists burnt with fire and fagot for the same. Howbeit they cannot for shame denie, that their famous Bishops, *Boner* of *London*, *Tunstall* of *Durham*, and *Gardiner* of *Winchester*, wrote sharply against the vsurped and falsly challenged authoritie of the Bishoppe of *Rome*. Who for all that were neuer termed turne-coates, neither by your Popes, nor by any of your crew, the like I might say of your famous Doctor and Proctor maister *Harding*, and of many others. But no man is a turn-coate with you & your cursed brood, that turneth from the Gospell to your superstitious and Idolatrous Poperie.

3

Page. 11.

*The Iesuite
is a most no-
torious lyer.*

Thirdly, I affirme constantly, (though I glorie not in that behalfe) that I neither am Parson, Vicar, or Curat, (though the shamelesse lying Libeller charge mee with ietting vp and downe like a cocke of courage, vpon the dung-hil, and of mine own parish,) neither did I euer to this day celebrate the holy Communion, (but the Popish Masse too often,) neither euer was I authorized by the lawes of our English church to doe it. Howbeit, I was authorized in time of need where I taught the schoole, to reade the common prayers of the Church. But all that I did in that behalfe, had an ende within the terme of one onely yeare, which being true, (as it is most

THE

notorious vntruthes.

true indeede,) I must needes tell our shamelesse Libeller, that hee is a shamelesse and impudent liar. *Pron. 14. 5.*
Let him remember, that a faithfull witnesse will not *Psal. 5. 5.*
lie, as also, that God will destroy them, that speake
lyes. This for the second lye.

3

Our shameles lying Libeller telleth his readers, that *Pag. 15.*
It is an an-
swere an-
swereles.
Bels bookes haue long since receiued their answer: *Pag. 18.*
Marrie Syr, he by & by addeth a merie iest by way
of correction, in these expresse words: but the an-
swere hath beene hitherto suppressed vpon iust oc-
casion: and in another place, he telleth vs another
like merry iest, (for he seemes to be the Popes owne
iester, that fīue Bookes are written against my Mo-
tiues, and my Survey of Poperie: and to giue a
grace to his tale, he addeth, that this supposed an-
swere was finished fīue yeares agoe, here is a most
cozening legierdmain, Here the Iesuites play their
parts, and shew themselues not onely egregious ly-
ars and most cursed deceiuers, but also (as the priests
write of them,) the most wicked men that liue vpon
the earth: it was not without great cause, that the
learned Papists in *France* published a booke against
them, which they named the *Iesuites Catechisme*: in
which booke shew at large, that the further a Iesuite
goes, the louder he lies. Another booke, intituled,
the *Frankes discourse*, affirmeth constantlie, that the
Iesuits neuer harboured in their heartes any other
proiect, but the subuersion of States, disauthorizing

Pag. 15.

It is an an-
swere an-
swereles.

Pag. 18.

Loe, their
answere may
not behold
the lights.

Libr. 2.

cap. 17.

The Frankes
discourse.
Pag. 98.

Of the Libellers

Libr. 2.

Cap. 17.

Behold here, the holy fraternity of our Iesuits: not I, but the Papists as firme it to be so.

In his detection, published, Anno, 1602.

A most notorious lye, it is against the late Romish Church, not against the Catholique Church, God forbid.

of Magistrates, & seducing of subjects from their allegiance. The aforementioned Catechisme, saith in another place, that the whole processe of Iesuits is nothing else, but a particular cozening of our priuate families, and a generall villanie of all the countries, where they inhabite. Now sir, that we may the better perceiue the legierdmain of this cozening companion, impudent Sycophant, and shamelesse Libeller, (who like a deceitfull Iugler, tucketh vp his fleeces, layeth open his hands before our eyes, and maketh a pretence of the plainest dealing that can be vsed,) we must call to our remembrance, what a brother of his *E. O.*, or the selfe same *Robert Parsons* (if ye will) told vs about three yeares agoe: viz. that the confutation of my Bookes was then vndertaken, and to bee published, if it should bee thought expedient. This is a matter of great importance, and therefore will I make rehearfall of his owne wordes. These are they, as they came from his own forge & pen: To these former he speaketh of two very famous writers, *M. Doctor Sutcliffe*, and *M. Willet*,) I was once determined to haue adoynd a reformed brother of theirs, one *Thomas Bell*, (native of *Rasceall* in *Yorkeshire*,) who since his last illumination, hath published certaine bookes against the Catholique Church; & vaunteth mightily, and with insolent words braueth all Seminaries. But I altered my purpose, partly vpon other considerations, but especially because the confutation of his worthy works is already vndertakē, & to be published,

notorious vntruthes.

shed, if it shall bee thought necessarie. Thus writeth E. O, or Robert Parsons the brasen faced Iesuit, whom we now know right well.

Out of these wordes of these two Iesuits, (as they would seeme, but both are one onely indeed, euē Robert Parsons,) a most notorious cozening trick is offered to our considerations. For, the detector

(marke well my wordes) telleth vs: that the confutation of my bookes, when he published his Libel,

was but vnder taken by his fellowes: that is to say, it was then concluded amongst his brethren, that my Bookes should bee answered. Nowe, the

supposed answer to my Bookes, being then at the most but in *fieri*, not in *facto esse*, as the Schooles terme it: viz. being at that time but in hand, or in

doing at the most, and not done or finished indeed. Nay, it was but then resolved amongst them, that some answer should bee made vnto my Bookes.

And therefore saith Parsons the detector, that hee was once determined to haue said something against my books, but hearing that his fellowes were about the same matter, he altered his purpose. Well, this

detection was published, but in the yeare 1602. let the time be remembered.

Nowe sir, the fore-runner singeth another song, and affirmeth desperately, but to his vtter shame and confusion: that forsooth my Bookes were answered five yeares agoe. And least some

should object against him, that it seemes otherwise, because no man can see them, reade them, or heare of them: hee to preuent that obiection, telleth vs

that

The lying Iesuit Parsons, was the penner of both.

If this point be once well marked, it will bring both the Pope and his popelings to their death.

An. 1602.

Ah poore papists, what a silly religion is yours.

Of the Libellers

that the answer is suppressed, and vpon iust occasion stayed from the publication. Because indeede there is no such answer in *Rerum natura*; or else which is worse, when they had well viewed their said answer, it seemed so deformed, and ill favoured in their eyes, that they were ashamed to publish it. Let vs put together these two seuerall assertions. Out of the forerunner wee haue it affirmed for a truth, (such a truth euer vnderstand, as is currant amongst the Iesuits,) that my bookes (my Motiues, and Suruey,) were answered five yeares agoe, that is to say, almost three whole yeares before the answer was begunne. For the answer was finished, saith the forerunner, five yeares agoe; *viḻ. An. 1599.* and the same answer was but vndertaken in the yeare 1602, as the detector telleth vs. These Iesuits their asseuerations, are much like to *Sampsons* Foxes; That is to say, their tailes are tied together, but their heads and mindes are farre asunder. So then, this must needes be the conclusion, that my bookes were answered five yeares agoe, and yet vnanswered two yeares agoe. This in my conceit, is not onely a Riddle, but a plaine miracle. Yet such a miracle vnderstand, as the Iesuits wrought vpon *Sebastian* the late King of *Portingall*; of which miracle, I haue written elsewhere more at large, couple these Iesuits by their tailes, for their heades and wits can neuer meete. Well, all the world may see by this their dealing, that they haue published the best answer they had in store, and are at their wits end, what to say or write, turning themselves

An. 1599.

Judg. 15. 4.

*An answer
answerlesse.*

*In the dole-
full cry of
Rome.*

notorious Untruths.

selues this way, that way, and euery way, by coze-
ning, lying, iugling, & by what other means they
possibly can deuise, how to stay the outcries of the
people, and their popish vassals: for beeing so long
silent touching the answer of my books. Alas, alas;
who seeth not the miserie and nakednesse of the
late hatched Romish Religion? to what impudent,
desperate, and damnable shifts, are the Papists dri-
uen for the defence thereof? how are they not asha-
med to confesse to the whole world, that they haue
beene buzzing about the answer of my Bookes,
almost the space of sixe whole yeares: and that
when the answer was framed after their best ma-
ner, they haue suppressed the same, for the space
of fiue yeares? These are the expresse words of the
Fore-runner: *Bel's* bookes haue long since receiued
their answer, & though vpon iust occasion it hath
hitherto bin suppressed, yet shortly, (viz. *ad Calen-*
das Gracas,) by Gods grace to bee set foorth. Thus
writeth our shamelesse Fore-runner. By whose
words it is apparāt to al $\bar{h}$ world, that my bookes are
this day vnanswered: albeit it hath been auouched
again and againe with open mouthes, yea, auda-
ciously affirmed to my face, that their answer was
abroad. For no Papist may reade either my books,
or any other bookes against poperie, without a spe-
ciall licence from the Pope himselfe. For, if all were
permitted to reade the, the Pope would soone haue
but a small company, in this kingdome of England.
Yet the wiser sort I hope, will borrow a dispensati-
on for the safegard of their soules. For, (O miserie of

*A shame of
all shames in
the world.*

Pag. 15.

*Loe, how
they are net-
led, goared,
and whipped
with my
bookes.*

Of the Libellers

all miseries!) seeing they may not reade my bookes, they must beleue what their Maisters tell them: to wit, that this Fore-runner hath answered me gallantly. Although he hath confuted himselfe vnawares; when he saith, the answer is yet to bee published, and that, that which he hath done, is but a taste. When the Iesuits and Seminarie-priests consulted with Garnet their Prouinciall, what course was best to be takē in hand, that my books might be answered; because their silence in that behalfe, was very dāgerous vnto their Pope & poperie: the father Iesuit hauing on his cappe of consideration, answered very peremptorily, though neither clarkely nor honestly, that they must either not meddle with the matter at all, or els deale rather with my person, then with my doctrine, yet he addeth very grauely, these words: Neuerthelesse, for this matter as you shal all agree. For I doubt not, but so many & such will see what is best. Where we haue to learne by the way, in *perpetuam rei memoriam*: that not onely Iesuit or Seminarie-priest writeth against mee, but euen the whole broode, tagge & ragge, haue bēt their bowes to shoote their arrowes at me. For though one odde cōpanion be singled out to take the quarrell in hād, yet is the same fellowe garded and assisted with the ioynt counsel, aduise, iudgement, & helpe of all the rest. Alas, alas, poore answer! how art thou turmoiled with these shamelesse & cozening Iesuits? after they haue spent 5. or 6. whole years, in consultation about an answer; & after they haue employed other 5. or 6. yeares, with all might & maine to giue thee a being: in the end for al that, thy being is so vglie, so vnfightly,

His letter is to be seene, if need require. Loe, a great number, euen of the best, haue consulted to answer me. Marke this wonderment, the answer to my bookes was 5. yeares a preparing, 5. other years kept close in a pipkin from sun-burning: and it must come forth as ealed, as greas, & linc in tenebris Cimmeris, till their woman Pope Ioan be with child againe.

notorious Untruths.

vnfightly, so deformed, & so euilshapen euery way;
that themselues are ashamed on thy behalfe, and
thererfore haue they kept the 5. whole years, (if we
may trust the,) vnder a Pipkin. Their meaning per-
adventure is, to keepe them from sunne-burning.
They haue learned (saith our fore runner,) by some
of iudgement, that not any was thought necessarie.
But is this possible, trow wee? doth not the Iesuite
Garnet, their prouinciall tell vs, that they were both
many and very wise? I wote hee doth so, wee haue
heard his owne words. Alas, alas, that so many will
be caried away, with your foolish, vaine, ridiculous,
and late vp-start Romish religion: were all your Ie-
suits & their Iesuited vassals, with your fathers the
secular priests, so sottish, so doltlesse and so senselesse
noddies, that they could not for the space of fīue
whole years, perceiue, vnderstand, & penetrate the
nature of the subiect, against which they bent their
force and might, and tooke so great paines so many
years for answering the same? must the iudgement
of some few stay them from publishing that answer,
which they tooke in hand with the consent of al, or
at least of y^e wiser sort? that answer I say, vpon which
they had bestowed so much time, so great paines,
& studie? No, no, this is but your vsual kind of coze-
nage, & old legierdemain: for you tel vs, that it must
be published shortly. And for the better credite of
your report, you tel vs y^e number of the books, & the
particular contēts of the same. Touching the nūber,
the Fore-runner saith they are 5. But the man is so
swift in running, especially in lying; that I dare not
for my life, giue any credite to his words. Well,

Pag. 15.

*Behold, here
fit counsellors
for the popes
holines.*

Of the Libellers

*Viz. ad Ca-
lendas Gre-
cas.*

Pag. 20.

Pag. 21.

*He is a very
cozening
compassion,
as his owne
deare bre-
then haue
bruely ter-
med him,*

*If no Iesuit,
or Iesuited
papist dare
this doe; then
sie vpon
them all, both
great and
small.*

for the number, I must receiue (when I can catch them,) 5. for 2. Here is great aduantage & encrease; it seemes they would make me a pettie Vsurer. But I thanke God, I haue published one whole booke against that subiect: for the contents you shall heare them in due time, & order. Our Fore-runner auoucheth audaciously, (but with lying lippes after his wonted maner), that he wil take the paines to view ouer al my bookes, which came forth after my Motiues & suruey. But he faileth aswel in the naming as he doth in the performing. In the naming, because he maketh mention only of the hunting of the romish Foxe, of the golden Ballance, & of the downfall of popery: as for the Anatomic of popish tyrāny, hee durst not so much as once name it; their hearts pant so oftē as they remēber it. I haue in that booke so anatomized them; and so pourtraied them in their best befeeming colours, as all the world may behold with all facilitie, their murders, their thefts, their cozenage, their cogging, their lying, their iugling, their tyrannie, their counterfeite miracles, and other their manifold and vnspēakable villanous knauerie: al which I haue sincerely collected, out of the bookes of their owne deare brethren the secular priestes. Which my collection, I haue beene, am, and euer shall be ready during life, to iustifie vpon the perill of my life, against any Iesuit or Iesuited Papist whosoever, that shall dare to encounter me, and to cast me his gauntlet vpon the like perill, for the due tryall of the truth thereof.

Shame

notorious vntruthes.

Shame and confusion must needs befall them, for not accepting this challenge; seeing sundrie yeares are now expired, since it was made and published.

In the performance, because he saith *Ne gry quidem*, neither against my golden ballance, nor yet against my hunting of the romish Foxe. Which hunting I performed, with seuen couple of such well mouthed Romish Houndes, as all the Iesuits and Iesuited Popelings in England and else where, are neuer able to heale, & cure the wounds of their Pope. He is so gashed, so bitten, and so wounded with the teeth of his owne dogges, that his sores are become incurable. What the fillie Libeller saith against my other bookes, is as harmelesse to the truth thereof, as the biting of a toothlesse beagle, is to a Beare, Bull, or Lion. And I must needs giue him to wit, that it is as good nothing at al, as neuer a whit the better; that it is as good nothing at al, as neuer a whit the better. Touching the contents of their answer, (if any such can be found,) our Libeller telleth vs, that their answer to my Motiues, and Suruey, is contained in fve bookes. I would once haue a sight of it, it is long in comming. I thinke it comes as neere the matter; as if one should aske, how farre to London; and another should answer, a poke full of Plumbes. For so it falleth out with this Libeller, as partly wee haue scene alreadie, and more plainly it wil appeare hereafter. The first book of their supposed answer (saith our Libeller,) containeth many of my notable vntruthes,

*I haue hunted the Pope
euen to death
& that with
his owne doctors;
and yet no Papist is
of courage,
once to encounter
me therein.*

*Pag. 18. 19
20.*

*The dog is at
London with
the hye.*

Of the Libellers

vntruthes, corruptions, and falsifications. The second presenteth a gallant and desperate fray, betwixt the reformed Minister of *Baskall*, and *Thomas Be'l*, Preacher of the word. The third handleth a couple more of extraordinarie and choise contradictions. The fourth entreateth of the weake grounds of my workes. The fift and last answereth the recapitulation of my Suruey. The Libeller hauing thus gallantly discovered theirs & his owne treacheries, got bread & cheefe, & went laughing away. But soft and faire, good sir, haue once about with you, if yee goe but one mile a day. My answer to this forged tale, of a meere chimericall imagined answer flying in the aire, and congealed in the middle region, standeth thus. First, the Libeller protesteth in sad earnest, that he would haue none to beleue him vpon his bare word. I for my part agree thereunto, and wish all others to doe the same. And consequently, there is no answer at all against my bookes. And why? because forsooth, he bringeth no reason to proue it; and (as we haue heard,) wee may not beleue his bare word. Secondly, if there were notable contradictions & falsifications found out by his brethren, in my bookes of Suruey, & Motiues; it had bene more for his credite, to haue alleaged some one of them at the least; then to stand buzzing about things of smal or rather no importace, neither can go thorowstitch with the same. And it wil not serue his turne to say, that he will not meddle with my Suruey & Motiues, for that his brethren haue dealt therewith. The reason

notorious vntruthes.

reason is euident, because he hath made choise of a sentence taken out of my Motiues, which mightily galleth & goareth himselfe; as shall God-willing be seene, when I come the second booke. Thirdly, not one of the fiue imagined bookes of answer, doe directly touch either my Suruey or my Motiues, the last onely excepted; as euery child may conceiue by their cōtents, expressed & set down by the Libeller. And that last book (as we heare) is afraid to encounter me, and to answere directly either of my bookes. For, it professeth onely, to answere the recapitulation of my Suruey. Alas, alas, who can but blush on their behalfe? who doth not see their backs at the wall? who will belecue them any longer? who seeth not the weakenesse & nakednesse of late Romish religion? who will not detest & abhorre poperie? we see, they are not able to defend their late vpstart religion. They dare not by their own cōfessiō, answere directly to any one Chapter of any one booke. Onely they will answere the end or recapitulation of my Suruey. That is to say; they dare not deale with my grounds, reasons, & proofes, but onely with my bare recital of the contents of my bookes. As if they had said; we wil plead for the cōtinuance of our Church after our olde wonted manner; so still to seduce the people, as we haue done. But with his grounds, reasons, and authorities, with which he battereth down our Popes vsurped Primacie, and confuteth our Religion, we will not deale at all.

3

*What a
shamelesse
dealing is
this? their
consciences
condemne
them, their
hearts faile
them.*

For,

Of the Libellers

For, in my recapitulation, I onely tell the Reader plainly and briefly, what I haue proued in my whole booke; so to helpe the memorie and vnderstanding of the ignorant. And I pray you (my good friends) is this your manner of answering? then doubtesse, you neede not haue staid so long simpering vpon the matter. VVell, let mee haue your answer such as it is, about which you haue beene buzzing aboue tenne yeares; and I promise, (if God graunt mee life and health,) to returne my replie vnto it, within the space of one yeare. Thus much for the third lie.

Pag. 19.

The Libeller gageh his credite many waies, and sets it a sale for a soule; so to worke my discredite, if it would or could be brought to passe. These are his wordes, hee giueth them most iust cause, to suspect him of playing bootie, and that his heart is still an harbourer of Poperie, or at least not replenished with the liuely liquor of the new Gospell. These are his glorious wordes. It were enough for his answer, to tell him, that by his owne lawe, his wordes without prooffe, are of no credite at all. But I will answer him selfe with him selfe, and confound him with his owne wordes, and beate him with his owne rodde.

Pag. 9.

Almost palpable contradiction in the Jesuite Parsons wordes.

In another place, he hath these wordes; we make no doubt, but that he mightily enuieeth her felicitie, (he meaneth their Romish Church,) and greedily thirsteth after her destruction *hac ille*. Now, if the Reader wil couple and combine the former sentence, where he impudently auoucheth, (like a wretched Caterpillar

notorious vntruthes.

pillar and bondslaue of Satan,) that I am an harbourer of Poperie in my heart; together with this other, in which he maketh it out of doubt, that I thirst greedily the destruction of their *Romish* Church; he cannot but see evidently a flat contradiction, with a manifest lye implied in the same. For I cannot both harbour Poperie in my heart, and greedily desire the ruine thereof. Thus much for the fourth lye. Many other lies he hath, which I let passe of purpose, in regard of breuitie. But some of them shall be touched *Obiter*, (God willing,) when I come to his supposed answere in my second booke.

*What will
not malice
doe?*

CHAP. III.

*Of the Libellers foolish, arrogant, shamelesse, and
senselesse Challenge.*



Hus writeth our shamelesse and namelesse Libeller; but in the name of *Robert Parsons*, and the rest of our Iesuits and Iesuited Papists. I challenge this challenging coward, dare and redare this daring dastard, that he will for the honour of his cause,

the credite of his learning, and defence of his bragging and insolent lockes, labour effectually, that we may in manner aforesaid grapple together. If he refuse this condition, so reasonable, so iust, so indifferent; no remedie, but I must come vpon him, with a

E

lawe

*Pag. 14.
soft and faire
a while, your
cooler is at
band.*

Of the Libellers

A vaine and insolent brag, as shall soone appeare, God willing.

Pag. 9. 10.

Beholde a coward in graine. Neither this Libeller Robert Parsons, nor any of his crewe, durst now for ten yeares answere or accept my challenge, And yet is he bold to call me coward, being himselfe the coward indeede.

The Libeller is the coward in very deed.

lawe case of *Nouerint vniuersi*, Be it knowne vnto all men, that the date of his learning is out, his great and flowing courage daunted, and drawne drie ; proclaime him contemptible and banckrout , hauing broken with his own dependants and creditors, and expose him for a iesting-stocke to all Christian people, from generation to generation world without end. Amen. Againe in another place hee writeth thus ; the Minister braggeth and braueth others to disputation , either by word or writing, and like a desperate coward, feareth not to fight with any: prouided alwaies, that they be far enough off, and himselfe out of al daunger. *hac ille*. Then he telleth a long tale of the Coliar of *Croyden*, of his brethren in *Wisch*, and of maister *Wright*; reproaching me, & charging me with cowardnesse , for that I went not to them. To which vnseasoned challenge and insolent bragges, I answere in this maner. First, that he is a coward, who being challenged, dareth not accept, nor answere the same; nor he that challengeth, if he be readie to performe withall, whatsoeuer is contained in his challenge. And consequently, that not myselfe am a coward, but our Libeller, & all other English Iesuites and Iesuited Papists. That they are cowards, it is apparant to the world, seeing they durst neuer to this day accept my challenge and offer made vnto them ; albeit I offered it at the publication of my first booke, to be effected either in England, or in any other part of Christendome. This is so cleere and euident, that our Libeller graunteth the same

in

foolish challenge.

in these wordes, was hee vnwilling to take so long a journey? No iust cause of any such suspition, when hee affirmeth about the like businesses, with a safe conduct to repaire into any part of Christendome. Thus doth hee write. Now, let the indifferent Readers speake the truth, whether my selfe, or the Iesuites and Iesuited papists, are truly termed cowardes, I wonder, (before God I speake it,) that they are not ashamed thus to confound themselves, and to murder their owne soules and bodies desperately, and maliciously, by lying, flaundering, and couzening trickes. They giue manifest signes, that they are giuen vp in *reprobum sensum*, and become the children of perdition. Is hee a coward, that offereth to come into any part of Christendome, vpon the safe conduct of any Christian king, there to make trial of that which he hath written? No doubtlesse, no man in his right wits will say it. Yet we see, that our Libeller affirmeth both the one and the other. No, No, their combes are cut, their crests are false, they stand amazed with feare, their spirits rampant are made couchant, their doome will soone appeare. *Amen.*

Secondly, that the Libellers brethren in *Wilsbich*, and maister *Wright* in the Clink, if their courages had not failed them, would haue accepted the challenge, and haue requested, that the trial might haue bene made heere in England; but they had no such desire. Againe, the Iesuites might easily haue procured a safe conduct, and so haue called me beyond the Seas. And that done, if I had refused

Page 11.

What a

shamelesse

Iesuite is this

Libeller? his

owne wordes

do condemne

him.

O impudent

Iesuits, more

impudent

then impu-

dencie is

selfe.

Of the Libellers

*The Iesuits
are cowards,
not daring to
defend their
poperie upon
their owne
soules.*

to performe my challenge, they might with reason haue exclaimed against me. But seeing their courages failed them, and that they went neuer about the matter, I may with great reason both exclaime and declaime against them, and truly tell them all, that they are cowards indeede.

Thirdly, seeing the Recusants in *Yorke* refused to talke with me, it gaue me iust cause to suspect, that the rest would haue done the like; especially seeing none of them durst vndertake to answere the challenge.

*Better learned,
Multis
parafangis.*

Fourthly, the best triall is to be made by writing, the reaso is euidet, for sundry respects. First, because the Parties may better consider the matter, and lay downe their conceits more orderly. Secondly, because many men of good vnderstanding haue weake memories. Thirdly, because sundry for their present wit and excellent memorie, are farre ouermatches *extempore* for many learned men, who indeede are better learned then themselves *multis parafangis*: Fourthly, because the vulgar people are caried away with sugred words, if they be deliuered with a flowing tongue, howsoeuer they be void of truth. Fifthly, because the truth cannot wholly and truly be reported, for that none can write so fast as words doe passe in any disputation. Sixtly, because *littera scripta manet*, but wordes passe as the winde. Many other reasons may bee alledged; but these for this time shall suffice. Lastly, these things notwithstanding, I haue lately sent a booke to the presse, before the Libellers
booke

foolish challenge.

booke came to my hands. In which booke, I haue made a new challenge to all English Iesuites and Iesuited persons, whoeuer of them listeth and dareth to accept the same. VVhich challenge containeth a full answere to the challenging Libeller, although I had sent it toward the Presse, before I either saw his challenge, or heard any thing thereof. VVhich challenge I doe at this present renewe afresh, and doe adde this vnto the same, viz. that if the Libeller, or any other Iesuite, or Iesuited English Papist whoeuer, shall haue a minde, heart, and courage, with the helpe and aduise of al other Papists, tagge and ragge, none excepted; to publish in Print, a direct, iust, and full answere, to my booke intituled the down-fall of Poperie; answering the booke directly and fully, not omitting the chiefest groundes, foundations, authorities, and reasons, (as the sillie Fidler and shamelesse Libeller hath done) snatching here a peece, & there a peece; or if he or they dare not deale with that little booke, then if hee, or they, or any of them, shall publish in Print, a direct & full answere, either to my booke of motiues, or to my booke of survey of Poperie, leauing no ground, foundation, authoritie, or reason vnanswered, or if he or they be afraid to deale with those bookes; then if he or they, or any of them, shal publish or cause to be published in print, a direct and full answere in maner aforesaid, to my least booke intituled the hunting of the Romish Foxe; and shall withal put down his name at large, with the vsual addition of his condition, order, or calling, signifying

*A new lawe
to the Iesuits,
and to all Ie-
suites Pope-
lings.*

*The Libel-
lers answere-
ring, is no-
thing else
but a fond
kind of fid-
ling.*

*Make hast
O Iesuits,
and let me
haue an an-
swere with
speede.*

*Prepare thy
selfe O Iesu-
it, to fight the
combate va-
liantly.*

Page. 2.

Of the Romish hotch-potch Religion,

to the world, that hee doth accept the challenge or offer: then I promise herewith vnder my hand, (if God shal grant me life and health, to fall down prostrate vpon my knees, before the feete of the most mightie, wise, learned, and religious Monarch, Iames by Gods holy Ordinance, King of great Britaine, France, & Ireland, and my most gracious Soueraigne: then and there most humbly to request a safe conduct for his safe comming, safe abiding, and safe returning, that shall accept the challenge in maner aforesaid, and withall performe the answere in manner aforesaide. And I protest vpon my saluation, to doe with a willing minde and cheerefull heart so much as in me lyeth, that the field may be fought valiantly *Vina voce*, for the due & vpright triall of the controuersie with all conuenient speed.

CHAP. IIII.

Of the Romish Hotch-potch Religion, and the reason of the name.



He Libeller can not endure to heare that their Religiō should be called a Hotch-potch of *Omnigitherum*; but after the due explication of the name, the original thereof, and the reason of the same; he will no question wish in his heart, that he had neuer vrged me thereunto. The secular seminarie-priestes giue this commendation to the religion of the Iesuits. VVe desire you (say they) by the mercies of God, to take heede of novelties and Iesuitisme:

and the reason of the Name.

Iesuitisme: for it is nothing, but treacherie, dissimulation, ambition, & a very vizard of most deepe hypocrisie. These words are set downe in the important considerations. *Import constant. Pag. 39.*

The Iesuits haue prouided, that all who come out of Spaine, must sweare, vowe, professe, or at least acknowledge an obedience to M. *Blackwell* in all things; yea, euen to become rancke traitors against their prince and country, for that is principally intended. These words are in the sparing discourse toward the ende of the Epistle. *George Blackwell the new vpstart arch-priest.*

Now then, the actions of the Iesuits tending so euidently, as they doe and haue done, to the ruine, subuersion, and ouerthrow of our prince and country, both by secret practises and open incursions of Spanish invasions, (as is manifest both by their owne bookes, letters, & other dealings, as well in Ireland as England,) what good subiect or true hearted English man, can doe lesse then disclaime with his mouth, resist with his blood, & open with his tongue, all such vnnaturall and treacherous attempts? we are too much acquainted therewith, and therefore bound to reueale what we know therein, when it shalbe necessarie for the preservation of our Prince & country. Al Catholiques must hereafter depend vpon *Blackwell*, & *Blackwell* vpon *Garnet*, & *Garnet* vpon *Parsons*, & *Parsons* vpon the deuil. These words are set downe in the discouerie. Page. 70. *O bloodie and trayterous Iesuits.*

By *Parsons* platformes, secular priests must depend vpon *Blackwell*, and *Blackwell* vpon *Garnet*, & *Garnet* vpon *Parsons*, & *Parsons* the priests bastard vpon the deuil;

Reply to Parsons Libell, Fol. 28.

Of the Romish hotch-potch Religion,

Discon. Pag.
70.

deuil: and therefore doe the Secular Priests pray thus, when they say the *Letanie*: *A machinationibus Parsoni libera nos Domine*, From Parsons diuellish purposes, O Lord deliuer vs. These wordes are set downe in the discouerie.

The Iesuits are to bee marked out, for the most malicious, traiterous, and irreligious calumniators that euer liued on earth, vnworthy that euer the earth should beare them, and it is an intolerable indignitie to the whole Church of GOD, that euer such wicked members should liue unpunished in her, as they doe. These words are set downe, *Quodlib. 4. Art. 2. Pag. 99.*

Loe, the Sem-
inarie
Priests gaue
the name,
Which tur-
neth to your
eternal
shame.

The Iesuits haue made Religion, but an art of such as liue by their wits, & a very Hotch-potch of *Omnium githerum*. *Quodlib. 2. Art. 8. Pa. 43.* Thus write the Popes owne decre vassals, the Seminary Priests.

In whose wordes, the Reader may plainly behold, euen as cleerely as the Sunne shining at noon-day, that the Religion which the Iesuits professe, to be termed a very hotch-potch of *Omnium githerum*.

Now, our Iesuits must either pardon me for this name, or else denie the Romish Religion to be that which they belecue and professe. Which if they wil say, and send their affirmance to me: I shal (God willing) shape the an answer speedily, which I suppose, wil not please their grauitie. But let vs proceed a little further. I haue proued by good authoritie, euē by the testimonie of best approued popish writers:

and the reason of the Name.

Writers: how that the late Romish Religion crept into the Church by little and little. That Popish Primacie began, in the yeare 607. That Priests marriage was neuer prohibited, till the yeare 385. That Popes pardons were neuer heard of, till the yeare 1300. That popish Purgatorie tooke no roote in the Romish Church, till the yeare 250. That Popish inuocation and adoration was not knowne, till the year 370. And so of the other parts of late popish religion. I say, (of late popish or Romish Religion,) because I onely impugn the late romish Faith and Doctrine, which the Pope and his Romish schoolmen haue brought into the Church. For I willingly grant with Saint Paul, that the olde Romane Religion was Catholique, sound, and pure, & with it doe not I contend. And hence it is apparant to all the world, that the late romish Religion is a patched Hotch-potch of *Omnigitherum*; because the Papists dare not answere my proofes, grounds, foundations, and reasons in that behalfe.

In my booke of Suruey, else where.

See my booke the downfal, Pag. 83. Rom. 1. 8.

I am perswaded in my conscience, (and I thinke many others are of mine opinion,) that the Papists sigh, sobbe, grone, and pant at the verie heart, so often as they remember what I haue written against them.

Of Bels Apostasie.

CHAP. V.

Of Bels Apostasie.

*I. John I.
Vers. 8, 9, 10.*



He holy Apostle telleth vs, that if we denie our sinnes and our selues to bee sinners, then wee deceiue our selues, make God a liar, & haue not the truth in vs. But on the contrarie part, if wee acknowledge our sinnes, then God is faithfull and iust, and will forgiue vs our sinnes, and clense vs from all vnrighteousnesse. Which being true, as it is most true indeede; (for the spirit of God can not lie,) I doe most willingly confesse my selfe to bee a grieuous sinner, with *Dauid*, *Matthew*, *Peter*, *Paul*, and others: and in a godly sense and meaning, to haue committed two kindes of Apostasie. Which as I am worthy to heare it, so is the Libeller vnworthy to vpbraide me with it.

*Page. 30.
Vpon my sal-
uation, I
deale truly.
Pag. 59.*

In one place, hee hath these wordes; *Bell* pretendeth great sinceritie, like a true Apostle, and yet like a false Apostate useth it not. In another place, hee hath these wordes: who hath as shamefully apostated from his vocation, and waged warre against his mother the church, as euer did that gracelesse Impe reuolt from his naturall alleageance, and tooke Armes against his father the King. Hee speaketh of *Absolon*, and my selfe. My answer standeth thus.

First

Of Bels Apostasie.

First, that this Libeller and his brethren the English Iesuits, are most notorious traytours, and consequently Apostataes, I haue proued it at large in my Anatomie of Popish tyrannie. Which booke whosoever shall reade attentiuely, cannot but abhorre and detest in his heart, all Iesuits, and Iesuited villanie. Secondly, that as their Angelicall Doctor and Saint, *Aquinas* telleth them, Apostasie chaunceth three wayes: by breaking of Gods precepts, by departing from Religion which he professed, or the order which hee receiued: And by departure from the true Christian Faith; and this last onelie is simply, properly, and absolutely called Apostasie. Whose doctrine in this behalfe, I willingly admit, confessing my selfe to be an Apostata euery day, by breaking Gods holy lawes and Commandements, leauing the Papists to boast of their holy liues and condigne merits.

I likewise confesse, that I haue in a godly sort revolted from that Religion, which I once did embrace; yet not *aplos* wholly, but *cata ti*, that is, from the corruptions & superstition lately crept into the Romish Church. For so much thereof, as is consonant to the holy Scriptures, I still professe, admit, and beleue. I also freely graunt, that I haue departed from the Popish orders, which I receiued in the Romish church; as many worthy, learned, & famous men haue done before me: but this I did onely *cata ti*, not *aplos*. that is to say in respect of their superstitious toyes & beggerly ceremonies, which are

2
*Tho. Aquinas, 2.2.q.13
Art. 1. corp.*

*I dare not
boast of works,
but I appeal
to Gods free
mercy, for
the merites
of Christ Ie-
sus.*

*Whatsoeuer
the Romish
Church hath
consonant to
the holy
Scriptures,
our English
Church
holdeth the
meere same.*

Of Bells Apostasie.

This is a memorable note

Concil. flor.
Page. 390.

meerly accidentall and extrinsecall, and no way intrinsecall or essentiall to the thing it selfe. Where I must needs tell the Papists this one thing, which (I feare) they wil not brooke kindly, nor take it in good part. This it is. They tell vs, that their sacrament of Priesthood (as they terme it) imprinteth an indelible Character in the receiuer; and yet doe I auouch it constantly, that neither the Pope himselfe, nor any other Popish so supposed Priest, can be assured by an infallible signe, rule, or prooffe, that he is a Popish Priest. This I knowe, wil at the first seeme a wonder; but I shal God willing, make it so cleere and euident, that euery child may perceiue the same; and euery Papist sigh, sob, and mourne, when he remembreth it. Marke well gentle Reader, what I shall deliuer in this behalfe. The Popish general Councel of Florence hath these wordes; *Hac omnia sacramenta tribus perficiuntur; videlicet rebus tanquam materia, verbis tanquam forma, & persona ministri conferentis sacramentum, cum intentione faciendi quod facit ecclesia. Quorum si aliquid desit, non perficitur sacramentum.*

All these sacraments (Baptisme, confirmation, eucharist, penance, extreame vnction, order, and Matrimonic) are finished and made perfect with three things, viz. with the things as with the matter, with the wordes as with the forme, and with the person of the minister that giueth the sacraments, and hath intention to doe that which the Church doth. Of which three things, if any one want, the Sacrament is not perfect. Out of these words of this popish general

Of Bells Apostasie.

ral councel, (which by Popish doctrine cannot erre)
I note this point of great importance, viz. that none
can be a perfect Priest, but he that is made priest of
that Bishoppe, who had intention to make him a
Priest. Now Syr, no mortall man but the Bishoppe
himselfe, can tell what intention he had; and conse- *O miserable*
quently, no Priest, not the Pope himselfe, can tell *Poperie.*
and affirme certainly of himselfe, that he is a Priest.
Hereupon two most lamentable corollaries, must be
inferred of necessitie: Alas, alas, for pittie. The first, *The 1. coroll.*
that the Priest who saith Masse, must believe that
none but a lawfull Priest can doe that function, and
withall this must be added, that he neither doth, nor
may believe, that himselfe is a priest. O most wret-
ched, cursed, and miserable Poperie.

The second, that euery Priest which saith Masse, *The 2. coroll.*
and euery other Papist that heareth and is present at
the Masse, is bound by the lawes and doctrine of the
Romish Church, to believe that & which the Priest
lifteth vp ouer his head, (which they call the host,) is *O miserie of*
God Almighty, and to adore the same with the ho- *all miseries*
nour and seruice due to God omnipotent. And if a- *in the world.*
ny refuse to doe so, he must be burnt with fire & fa-
got for an Heretique. To which I must needes adde
for the vpsshot, that if the Priest which saith Masse,
want intentiō to doe that which the Romish church
would haue done, then the Host (as they tearme it,)
is but a piece of plaine bakers bread, euen by plaine
Popish doctrine; and yet at al aduentures, it must be
adored for the euerliuing God.

Of Bels Apostasie.

3

Thirdly, touching that Apostasie, which is simply, properly, & absolutely so called,) I thank God, I am far from it; as who belieue constantly, christianly, & vnfaignedly, whatsoeuer is contained in the old and new testament expressely, & also whatsoeuer can by necessarie consequence be deduced out of the same. But I aduise you to call to minde, what your owne deare doctor a great learned man, *Nicolaus de Lyr* by name, affirmeth plainly & resolutely of your Popes. These are his expresse wordes; *multi principes, & summi pontifices, & alij inferiores, inuēti sunt à fide apostatasse*

*Lyr. in. cap.
16. Mat.]*

Many princes, & popes, & others of inferiour calling, are found to haue bin Apostataes, and to haue swarued from their faith. Loe, your own Popes haue bin Apostataes, euen by the verdict of your best popish Doctors. Much larger prooffe of this and other like matters, you haue in my bookes published against you & your fellowes: But they are too hote for you; you dare not once touch the, lest they burn you. Only you dare snatch at a sentence heere & there, which is but spoken *obiter*, & seemeth more easie to be dealt withal. And yet God wote, you doe that so niggardly, and so sparingly: as euery childe may espie your cowardnesse in that kind of proceeding. Marrie, in lying, rayling, bragging, & impertinent by-matters, you are too too large & copious. I now hast toward that sillie pretended answere, which you haue published against the downe-fall of Poperie.

*The Papists
dare not
touch the
maine points
of my bookes,
neither for
their lugges,
nor for their
guts.*

*Oh, that I
could any way
draw them
to answere
me directly.*

Here endeth the first booke.

32 The second Booke, of the pre-
tensed answer of the Libeller, against
some oddé pieces, and broken periods of my
Booke, intituled, *The downe-fall*
of Popery.

CHAP. I.
Of dissention among Papists.



HE Libeller pretendeth to answer
my booke, intituled, *The downe-fall*
of Popery, and yet he is often fiddling
after his best maner, at other imperti-
nent by-matters: But his fiddling is
so vntuneable, and his musicke so full
of discord, as it would make a dogge daunce to heare
him. He is so afrayd to deale with the *Downe-fall* (lest
he chaunce to slip and crush his bones) that he roueth
in this booke and in that booke, and neuer commeth
neere the marke: he is sometime in my booke of Mo-
tiues, and sometime in my booke of Suruey, as a poore
Pilgrime that can finde no Church, where hee should
make his abode to pray. First therefore, I purpose in
God, to examine that little poore thing, (a poore thing
indeed, & that will the Reader say when he heareth it)
which hee hath chosen as the chiefeft matter for him
selfe to deale withal, out of my book of Motiues. I wil
deale sincerely; I will euer alledge his expresse words,
and euery sentence, word, piece of sentence, and cir-
cumstance which he hath layd downe in his owne be-
A halfe.

*The Libeller
knoweth not
what to say
or doe.*

Of dissention

Page 25.

Marry sir,
you confute
your owne
selfe: you
leave it not
for others
to doe,

halfe. These are his expresse words: Many Papists (quoth he) as *Aquinas, Richardus, &c.* doe hold that a simple Priest, by vertue of the Popes dispensation, may lawfully and effectually minister their Sacrament of Confirmation. We willingly graunt it, as being the most receiued and common opinion. What of al this? But this opinion, sayth hee, is stoutly impugned by other great Papists, to wit, *Bonauentura, Alphonsus, Durandus, Scotus, Maior, &c.* Be it so, what then? such dissention as this, is without any violation of sayth at all. *Hac illo.* Marke my Reply.

The Reply.

In my Histo-
ryes, chap.
8. art. 12.

I answered; First, in my second booke of Motiues, and eight chapter, I haue handled two & thirty articles of dissentions amongst the Papists: all which I haue proued by the testimonies of very learned and famous Popish writers: among the which 32. articles, this ro- uing & ranging Iesuitical Libeller, can find but this one for his purpose. In this very same book, being the first that euer I published in print against the, I haue impugned & battered to the ground, ten special articles of popish sayth & religion. First, I haue shewed the insufficiency, blasphemy, and absurdities of popish pardons.

Secondly, that the Pope both may erre, and hath erred *de facto*, not only as a priuate person in priuate opinion; but euen as Pope and publike person, and that in his iudiciall and definitiue sentence.

Thirdly, that general Councils in these latter daies, are nothing els but a meere mockery and sophisticall subtilty, to deceiue Gods people withall.

Fourthly,

among Papists.

Fourthly, that the Popes dispensations are wicked,
licentious, and intolerable.

Fifthly, that Kings are aboue Popes; that their power
royall is independant, & that they are subiect to none,
but to God alone. Sixtly, that popish dissention is of
matters most important, and incredible to such, as are
not wel acquainted with their books. I haue set down
32. in number, of their dissentions. Seuenthly, that
the writings of the ancient fathers, are to bee recei-
ued with great reuerence; yet so, as we acknowledge
them to be men, to haue their errorrs, and to bynd vs
to their authorities no further, then they accord and a-
gree to the holy scriptures. Eyghtly, that all things
necessary for our saluation, are contayned in the holy
scriptures, and that popish vnwritten traditions are to
vncertaine, as the best learned Papists cannot agree
therein. Ninthly, that after this life there is neyther
merit, nor demerit, nor satisfaction to be made; and that
the bookes of the Machabees cannot establisth popish
purgatory. Tenthly, that the specificall enumeration
and confession of all our sinnes, is not onely not com-
maunded by the Scriptures, but flat repugnant to the
same, & impossible to be accomplished by the power of
man. All which poynts and articles I haue proued, not
only by scriptures, authorities and reasons, but euen by
the expresse testimonies of the Popes owne deare
Doctors, and best learned Papists. A demonstra-
tion so forceable against the Papists, as nothing can
be more.

This book was extant in print, about 12. yeres ago.

A 2

The

The Popes Funerall.

The Iesuits haue bene long fiddling & buzzing about some answer to this & my other books; yea, they haue many yeres ago promised the world, that they would speedily frame an answer to the same: but while the grasse growes (as the cōmon saying is) the horse dyes. My selfe am now wel stricken in yeres, & by the course of nature, shortly to go the way of al flesh. They are so nettled, so pricked and goared, and their religion so battred, with their owne best learned Doctors, & most skilfull Proctors, that gladly they would satisfy their Iesuited Popelings, & wipe away that discredit which hangeth at their beards; for which end they vse many coozening tricks, iugglings, & legierdemains, so to stay the out-cries of the people, vntill I be dead, and then, by your fauour, they will come vpon me with good speed:

They dare not (because they cannot) answer me directly and fully. for *Canis mortuus non mordet*. But before that day (my life I gage in that behalfe) they dare not for their guts, publish any direct and full answer to my bookes: I say, any direct and full answer; because to snatch here a piece, and there a piece, is no answer at all, but a meere toy for yong children to play withall.

2 Secondly, this silly dissention, which our Libeller Parsons penned the libel, but with the instructions of the best learned Iesuites. (Robert Parsons, that honest man, if yee will) hath picked out of all the two and thirty in number, (as that with which hee thought himselfe best able to grapple) doeth vtterly confound him, and strike him dead.

I proue it first, because he graunterh as much as I desire or affirme; for these are his wordes: (Wee willingly graunt it; bee it so: what then?) This for-

The Popes Funerall.

forsooth; you graunt the dissention among your best Doctours, which is all that I tooke vpon me to proue. O sweet Iesus! who seeth not these Iesuites so besotted and blinded with malice, that they cannot perceyue their owne dotage? They impugne that in one sentence, which they graunt in another. Who will not perswade himselfe, that my booke of Motiues (being the first I writ) is most sincerely and soundly penned? *They doe in- sisty my bookes vn- wittingly. Who cannot see it?* No man can but doe it: the reason is euident, because all that the malicious Iesuite durst impugne, (who no question made choyce of his best aduantage) is (by his owne confession) as true, as the trueth it selfe: but (sayth he) it is no dissention in matters of fayth.

Fye, fye, fye; Popery cannot stand, vnlesse it bee supported and vnderpropped with slaunderous lyes. He would haue his Reader to belecue, that I affirmed the dissention to be a matter of fayth: which if I had done, as I did not, yet would it nothing serue his turne. This is one notorious lye, that I affirmed it to be a matter of fayth.

Where I must needs put him in mind of his coozening trickes, in suppressing the name of the Pope, with &c. which he did, lest the Reader should bee dismayed, when hee should perceyue the Popes owne Doctours, yea, and Pope *Loe, Pope Adrian is against Pope* Adrian himselfe, *Gregory, in a matter of great impor- tance.* (whose name hee likewise suppresseth, as hee did the name of Pope *Gregorie*) to withstand the Pope, and to tell him flatly, that hee was a man, and therefore both might erre, and erred indeede egregiously.

Of dissention among Papists.

Loc, Pope *Adrian* with sundry learned Papists, taught this doctrine: That none but Bishops could be the true Ministers of Confirmation.

Pope *Gregorie* with other learned Papists, taught the contrary doctrine, and put the same in execution.

Iosep. Aug. in 4. s. P. 1. Pag. 81. Bellarm. de matrimonio, col. 1259. Pope *Gregorie*, *Alexander*, *Paludanus*, and *Bellarminus*, hold it for a constant doctrine, that Confirmation ministred *per Sacerdotem simplicem* (by a single Priest, which is no Bishop) so he have the Popes dispensation, is a true Sacrament of their popish church. But Pope *Adrian*, a very learned man indeede, and *Durandus* a famous Schoole-doctor, hold Confirmation so ministred, to be no Sacrament at all.

Here is fast and loose, a sacrament and no sacrament, as pleaseth the Pope. If this be not a dissention of importance, and touching popish sayth, let the indifferent Reader iudge: for the silly vulgar people must beleeue, that their children being confirmed after the popish maner, haue receyued a Sacrament; and yet sayth Pope *Adrian*, and Bishop *Durand*, that it is no Sacrament at all.

I therefore conclude, that the Libeller is a notorious lyar; and that the doctrine containd in my Motiues, is so sound, true, and sincere, as no Iesuite, or Iesuited Papist, can by any meanes gaynsay any thing containd in the same.

CHAP.

Of the marriage of Priests.

CHAP. II.

Of the marriage of Priests.

ABout three yeres agoe, *Robert Parson*, that scurrilous Libeller & traytrous Iesuite (who will affirme or deny any thing, as his owne deare brethrē the secular Priests write of him) published a scādalous & rayling libell, which he termed a *Detectiō*, &c. in which libel he findeth himself griued, for the books which I haue written against their Popes, & their late Romish Religiō; for which respect he frameth himselfe this way, that way, and euery way, to find out some fit matter against me, & so to be auēged of me. At the last, he hath stūbled on a silly so supposed contradiction, in my book of the *Suruey of Popery*. This *Detectiō* was written & published in the yere 1602, & my *Suruey* in the yeere 1596. so that my *Suruey* had thē bin in their hands 6. whole yeres; howbeit, after so many yeeres, they can find nothing at all in it, sauing one onely contradiction falsely so supposed: and yet the seeking out of it hath so troubled them, that they were enforced to huddle vp and mingle together three seueral places far distant one from another: which supposed contradiction, if it were as they falsely imagine, would bee too deare of one quatryne. If they could haue picked out of the sayd *Suruey*, or my *Motiues*, or my *Hunting of the Romysh Fox* (all which three were published long before their *Detection*) any one thing of moment,

For the space of six yeeres, they haue espied but one onely supposed contradiction in one book, and nothing in all the rest.

A 4 they

The Popes Funerall.

they would not for very shame haue published in a printed book, such a silly obiection as this. Now in the yere 1605. an other Libeller in his Forerunner (which runnes as speedily as a Snayle after the truth) hath ripped vp the same quarrell againe; so to be auenged vpon the poore booke, for the masters sake: which booke they found so fortified with strong Bulwarks, & so inuironed with inuincible Rampiers, that neyther the brazen-faced Detector, nor this shamelesse Libeller was able to picke out any fitter matter for them to worke vpon, then one onely silly so supposed obiection: I say (so supposed) because it is none indeede, as shall, God willing, be proued out of hand.

In one place of my Suruey, I affirme the Bishops of Rome to haue bin very godly men, till *S. Austens* time, and long after him. In another place for all that, I doe charge Pope *Siricius* to haue published wicked doctrine: and in the third place, I charge Pope *Sozimus* to haue falsified the Councell of Nice.

This is all that our two Iesuites, the one after the other, can say against my Suruey, after their many yeres studies how to pick a quarrell against the same. They are neither content, that I comend their good Bishops of old time, nor yet that I set before their eyes, the bad dealing of their Bishops of later dayes. A man would thinke, that they would rather haue employed their wits, industry and learning, to haue purged their Popes from most hainous sinnes imputed to them, viz. from the publishing of false doctrine, and from the falsifying of the famous generall Councell of Nice.

These

Of the marriage of Priests.

These matters & these most execrable sinnes they ^{These most} doe not once touch, but smoothly passe them ouer ^{detestable} with deepe silence: and yet (as the cōmon saying is) ^{facts should} *Qui tacet, consentire videtur.* The truth is (as euery ^{have been} child may easily perceiue) that the crimes obiecte ^{defended:} and imputed to their Popes, cannot be defended, nor ^{but, alas,} yet any other matter, poynt, or article of doctrine or ^{they cannot} maners, which I haue published against the late Ro- ^{answere my} mish religion. ^{bookes.}

Well, since it will bee no otherwise, let vs view what they say of the supposed contradiction. I replied in my Counterblast, to the answer of E. O. ^{See my Coun-} or to *Robert Parsons*, where, by sixe seuerall answeres, ^{terblast,} I shewed the supposed contradiction to bee none at ^{chap. 4.} all. It shal now suffice, to alledge one of them, which is the answer of their Cardinall *Bellarmino*, in another like subiect; *viz.* that it is the maner of the scripture, so to speak of many, as of all. And therefore did I very modestly & honestly, commend the olde Bishops of Rome for very godly men; because sundrie of them were holy Martyrs (about the number of 30. after *S. Peter*) and diuers others were good men, & taught the same doctrine which *S. Peter* had done afore them: yet our silly Libeller, beholding, as in a glasse of cristall, not his owne shame and confusion only, but of his brethren the Iesuits, & of the whole rabble of Papists in like maner, to bee concluded by the generall iudgement of the whole world, vnlesse they did answer the bookes which I haue published against them, and their superstitious, idolatrous,

B

and

Of the marriage of Priests.

In my Con-
serblast,
chap. 4.

See the story
in my Ana-
tomy.

and plaine Antichristian Romish religion, deemed it the best course for himselfe, & for the safegard of the life of their mouse-eaten and rotten Popery, to let passe vntouched my Reply to *Parsons* his fellow Iesuite, and to let abroad some new foolish and odde conceit, so to keepe the peoples heads occupied: for their only drift and shift is this, to seduce the people with coozening trickes of their counterfeite legierdemain, as they dealt with *Sebastian*, the late King of Portugall.

1 Well, what saith he? Forsooth, that I haue charged the Iesuite E. O. or (if ye will haue it so) *Robert Parsons*, to be a lyar. This is my answer: First, that I see not how I can offend in calling him a lyar, to whō the zealous Papists, the secular Priests, giue this Epitheton, as being his proper and peculiar Badge, that hee hath a brazen face, and will affirme or deny any thing.

2 Secondly, that it is most true, which I sayd of him, viz. that hee set downe his owne wordes in stead of mine, and with lying lips affirmed them to be mine: thus doth he write: Pope *Siricius* (as *Thomas Bell* affirmeth) was seduced by Satan, published wicked doctrine, and taught the flat doctrine of the deuill. These are the expresse words of E. O. in his Detection.

Suruey pag.
328.

Mat. 19.

But these are my expresse words in my Suruey: *Mat. 11. 12.* After that Christ had graunted marriage for all men,

Heb. 13. 4. appoynting all such to vse it for an wholesome medi-

1. Tim. 4. 3. cine, as wanted the gift of continency: after that S.

Eph. 4. 3.

Paul

Of the marriage of Priests.

Paul had pronounced freely marriage to bee lawfull in all sorts of men: after that the Apostles had decreed, that neither Bishops, Priests, nor Deacons, should leaue the company of their wiues, vnder pretence of Religion: after that many holy Bishops, Priests, & Deacons, had liued laudably in the church, and had the help of holy wedlock aboute three hundred eightie and five yeres (all which I haue already proued) then one *Siricius* aduanced to the Popedom, in the yere three hundred eighty five, seduced by Satan, published wicked doctrine, and prohibited marriage as an vnlawful thing. So then, E. O. omitting my wordes (and prohibited marriage as an vnlawfull thing) and placing these words for them, (and taught the flat doctrine of the deuill) declared himselfe to bee a liar, and the child of the deuill; let the Reader iudge. No English Iesuite, or Iesuited Papist in Christendome (this is a big word) dare send me a full & direct answer to those 2. chapters of Priestes marriage, in my booke of Suruey, I meane the 3. and 4. chapters of the third part, and make due tryall of his answer when he hath done. I dare and redare all English Iesuites and Iesuited Papists whosoever and whersoever, to let me haue their speedy answer, & the acceptance of this challenge, in such maner as is required in the former challenge. They haue now 2. seueral times assaulted my booke of Suruey, & haue fought the combat with one silly so supposed contradiction, set down in the 3. chapter of Priestes marriage; they therefore cannot for shame refuse the acceptance of this challenge.

Of a terrible Monster

*They will an-
swere if they
can, no que-
stion to the
contrary.*

I do require but an answer to two only chapters of my said booke of Suruey, where the dealing of Pope *Siricius* is handled at large; and doubtles, if they dare not answer two chapters of one onely booke, (because they cannot perform the same) much lesse dare they answer the whole booke of my Suruey; and least of all dare they frame, set forth, and publish to the view of the world, a direct & full answer to all my books: No, no, they dare neuer do such an act, *dum spiritus hos alit artus*; what they dare do when I am dead, I know not. Let vs now proceed to the Downe-fall of Popery, and view how the libelling Iesuite doeth vnderprop and stay the same from falling.

CHAP. III.

Of a terrible Monster without both head and foote.

*The Iesuite
is a tooth-
lesse dogge.*

THE scurrilous Libeller, that noysome Caterpillar, hauing perused my whole booke of the Downe-fall of Popery, hath picked out five things onely of the least importance, with the which his courage serued him to grapple: yet like a toothlesse dog that cannot bite, he doeth but snatch here and there at my shoe-heeles, grinning and barking as a mad curre. One article that booke hath of vnwritten Popish traditions, containing about eight and twentie whole leaues, foure propositions, and foure conclusions, with sundry obiections, solutions
and

without head and foote.

and much other matter of great importance. This notwithstanding, the silly Libeller (alas for pity) hath *O poore Zimade* choyce, not of one sentence, but of one onely *beller, I pity thy case!* piece of one sentence: to what end and purpose, let the Reader iudge; for it passeth my skill to diuine.

Dauns sum, non Oedipus.

These are his expresse words: Many Papists, *pag. 49.* quoth he, are so blinded and besotted with vnfauory traditions, & superstitious illusions, that they deeme it a greater sin to eate flesh in Lent, then to commit adultery, murder, or periury.

This is all that the Libeller hath against my booke, touching the 5. things wherof he made his choyce. If it bee demaunded, to what end hee brought this patch or piece of one only sentence? I answere, as before in the title of the chapter, that it is a monster without either head or foote, and so aboue my reach.

Qua supra nos, nihil ad nos. My sentence, being a part *Page 130.* of the prooffe of my fourth proposition, beginneth thus: Another cōtrouerſy touching traditions, &c. *A most notorious corruption, which sheweth the Libeller to be the childe of the Devil.* It containeth nine whole lines, whereof he omitted almost fiue, together with the word (yea;) which word did intimate vnto him, that his words were respectiue, and had relation vnto that which went before: yet he of purpose omitted it, because it would not serue his turne, but haue marred his game. But doth he say nothing for himself? Truly he saith something, but it is scarce worth the rehearſall. The substance is this; That I haue vttered a notable vnt ruth, & brought nothing to support it, but mine owne bare word.

A terrible Monster

More by- words, & Winters morning lecture practised in the Family of loue, and of one that was drowned, &c. which things being altogether impertinent, I let passe as foolish toyes.

1 my bare word, I answer thus; First, that my bare word of affirmation in such a piece of a sentence, is as good as his bare negation in the same case; especially, seeing he hath cut my sentence asunder, & with his patching and nipping hath deformed it, and marred the beauty thereof.

2 Secondly, that things known by experience, must be tryed by men expert in that kind of faculty. For example sake, if the Libeller will deny the fire to be hote, or water to bee cold, I can say no more, but appeale to experience.

3 Thirdly, that the controuersy may soone be decided, if we call to mind, what the Seminary Popish Priests haue written against the Iesuits. They charge *tyranny*, the Iesuits to take pleasure in murdring Princes; to haue murdred *Henric* the third, King of Fraunce; to haue suborned *Yorke, Williams, Squire*, and sundry others, to lay their violent hands vpon *Queene Elizabeth*, late Queene of England of happy memory. *Piercie* the Iesuite escaping from *Wisbich*, is charged to haue taken fraudulently from Benefactors abroad, fittie seuen pounds, seuentene shillings; and the yere after to haue stolen twenty seuen pounds of the common money, by the consent of the other his fellow-Iesuites.

In the Anatomy of Popish Tyranny, pag. 107. 43. 37. 25.

Pbi super pag. 25.

An

without head and foote.

An other Iesuite is charged to haue taken at times, a-
boue five hundred pounds that was giuen to the im-
prisoned Priests then at Wisbich, & to haue imploy-
ed the same at his owne pleasure. The Iesuites are
charged to affect rule ouer the Secular Cleargy, so to
bring armes and conquest into the Church, contrary
to all scriptures; and to that end, to manage matters of
State more Machauilianly, then *Machiavel* himselfe:
yea, the learned Papists of Fraunce (in their Cate-
chisme translated into English by the seminary priests)
affirme *Henrie Sammier* of Luxenburge, that nota-
ble Iesuite, to haue dealt as ordinarily with Dice,
Cards, and women, as with his prefixed houres of
prayer.

Page 24.

Page 21.

Lib. 3. cap.
11. fol. 162

Much other like stuffe I might easily bring against
our Iesuites, but let this content them vntill the next
Mart: and yet forsooth, our Iesuites (who deale so fa-
miliarly with murders, theft, cards, dice, women, and
coozenage) within no wise without the Popes dispen-
sation, eate an egge or a piece of cheese in Lent: so
scrupulous they are in the one, and so licencious and
prodigall in the other.

At the next
Mart, they
shall heare
from me ex
abundanti,
if they bring
any newe
wares.

So *Austens* testimony is sufficient in this be-
halfe, whose wordes are these: *Sed hoc nimis do-
leo, quia multa quae in diuinis libris saluberrima praecep-
ta sunt, minus curantur, & tam multis praesumptionibus
sic plena sunt omnia, ut grauius corripiantur, qui per octa-
uas suas terram nudo pede tetigerit, quam qui mentem
involentia sepelierit.*

August. Ep.
119. ad la-
nuar, in fine.

But this I greatly lament, that many things comanded

Of Cardinall Bellarmines

*The Libeller
durst not
deale with
any impor-
tant matter.*

most wholesomely in the holy scriptures, are not regarded; and all things so replenished with presumptions, that he is more severely reprov'd, who with his bare foot toucheth the ground within his Octaves, then he that lyeth drunke in the streete. So then, it is apparent to all such as haue eyes to see, that many are more scrupulous to doe against a superstitious obseruation, then to transgresse Gods holy precepts. Well, if the Libeller durst to haue but once touched the substance of any one article in the Down-fall of Popery, I should haue turned him vpside downe, and wholly out of his skin: which thing he so feared indeede, that hee durst not deale but by snatches and patches, by slaundering, lying, coozening, and iuggling.

CHAP. IIIL.

Of Cardinall Bellarmines opinion and doctrine.

IN the seuenth Article, handled in the Downe-fall of Popery, the second proposition is contayned in these expresse words:

All persons, of what sexe, state, or condition soeuer they bee, may lawfully, and ought seriously to read the holy Scriptures; as out of which, euen the simplest of all may gather so much as is necessary for their saluation. This I say, against that Popish, ridicu-

opinion and doctrine.

ridiculous, vnchristian, & very pestilent abuse, where the Pope deliuereth to the people, as it were by way of Apostolical tradition, the Scriptures, Sacraments, and Church-seruice, in a strange tongue to them vnknowne: which to bee flatly against the practise of the primitiue Church, I haue proued copiously in my booke of Suruey. Here therefore I will onely shew, that it is both lawful and necessary for al sorts of people, that desire to attaine eternal life, to read diligently the holy Scriptures.

This is the propositiō with the reason of the same, being of 4. there handled, the second in number. Which proposition I haue there proued at large, by the plaine testimony of S. *Chrysostome*, *Origen*, S. *Austen*, S. *Hierome*, *Theodorite*, and Cardinall *Bellarmino*. Now, the libelling Iesuite not daring to deale with the proposition, & the strong bulwarks, with the which it is inuironed and fortified, snatcheth at the second allegation out of *Bellarmino*, omitting the former, which gaue light and euidence to the latter. In the Down-fall of Popery, my words against *Bellarmino* are these: The Iesuite *Bellarmino* (a wonderfull thing to be heard, & almost incredible, sauing that the truth must needs in time haue the vpper hand) confesseth so much vnwares, as is able sufficiently to proue and conclude my intended scope & proposition. These are his expresse words: *His notatis. &c.* These obseruations being marked, I answered, that all those things were written by the Apostles, which are necessary for all men, & which the Apostles preached openly to al the

The Libeller,
dareth not
for his gain
deale with
the matter,
but by snatching
only,
Page 113.
114. 115.

C
vulgar

Of. Cardinall Bellarmines

vulgar people; but that all other things were not written.

1 Thus writeth our skilful Iesuite, who in the name of
all Papists (being as it were their mouth) saith all that
can be said, in defence of late Romish religiō: out of
2 whose words I note first, that al things necessary for al
men, and al women, old men, young men, maids and
babes, rich & poore, noble and ignoble, are set down
& contained in the holy Scriptures. Secondly, that
al things contained in the written word, are necessary
for all people.

3 Thirdly, that those things which are not contained
in the writtē word, were neuer preached openly to al
people, but secretly to some fewe persons in secret
corners; peraduenture to our Iesuits & Iesuited Pope-
lings, lauing that their sect was not then hatched, as
which is not yet 80. yeres old. Fourthly, that those
things which are not containd in the Scriptures &
written word, are not necessary for all people, but on-
ly for Iesuites and Papists, to bring them to perdi-
tion.

*Iesuit: if me is
the newest &
the proudest
sect of all.*

4
5 Fifthly, that seeing on the one side, al things needeful
for all men, and al women, for yong and old, rich and
poore, noble and ignoble, are contained in the Scrip-
tures; & seeing withal on the other side, that al things
in the writtē word are necessary for al people, (marke
well what I say, gentle Reader; for I build my worke
vpon that foundation which the Iesuite hath layd;) it
followeth by necessary consequence, that all people
ought seriously to read the holy scripture; as also, that
they

opinion and doctrine.

they may safely contemne all vnwritten traditions, as nothing needfull or perrayning to them. But let vs heare our Cardinall-Iesuite once againe speake for himselfe, and for the honour of his holy father the Pope.

These are his expresse words: *As in noue, &c.* But in the new Testament, because Christ hath fulfilled the figures and the propheties; although many do not vnderstand the sentences of the Scriptures, yet do they vnderstand the mysteries of our Redemption, euen the Countrey fellowes, and the very women.

Thus writeth our Iesuite, affirming that euen women, and the very Rusticks of the Countrey, doe vnderstand the Scriptures, so farre forth as perrayneth to the mysteries of their Redemption. And I pray you, why then doeth the Pope debarre them from the reading thereof? What more knowledge is needfull, ouer and besides the mysteries of mans Redemption? It is all the knowledge which *S. Paul* 1. Cor. 2. 27 desired to haue: who (as he saith of himselfe) esteemed not to know any thing among them, saue Iesus Christ, and him crucified.

I therefore conclude, by our Iesuites owne free graunt, that it behooueth all men and women, children, and maydes, diligently to read the holy Scriptures, seeing they may vnderstand therein all the mysteries of their Redemption; *viz.* all knowledge necessary for their saluation. Which knowledge is so necessary, as nothing can be more.

Of Cardinall Bellarmines

Dent. 11. Yee (sayth God by the mouth of his seruant *Moses*)

18, 19, 20. shal lay vp these my words in your heart, and in your soule, & shall binde them for a signe vpon your hand, that they may be a frontlet between your eyes: & ye shall teach them your children, speaking of the when thou sittest in thy house, & when thou walkest by the way, and when thou liest downe, & when thou risest vp, and thou shalt write them vpon the posts of thy house, and vpon thy gates. But our Papists object against vs, that when the fathers exhort all men & women to read the scriptures, they speak then as Pulpit-men agreeably to their audience, and the peoples de-

Rhem. Post. in Pref. sec. fault, but not as Readers in the schoole, making exact & generall rules to be obserued at all times, and in all

25.

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2

places. To which I answer; First, that the truth must be spoken, as well in the Pulpit, as in the schoole. Secondly, that the doctrine in the Pulpit is & ought to be as exact, absolute, and necessary, as the doctrine in schoole. The sole & only difference is, or ought to be this: *viz* that the Pulpit hath euer the prick of exhortation annexed, which the schoole wanteth. For the Preacher may not speake at randon in the Pulpit, but euen there must he haue the girdle of truth about his loynes. Thirdly, that holy *David* regarded no such

3
Ps. 119. 9. popish distinction, when asking, wherby a yong man shall cleanse his wayes? He answereth thus; By study, meditation, and keeping of the law of God. Neither the godly men of *Bethza*, when they dayly searched the Scriptures, euen to examine the doctrine of the Apostles by them. Our Papists object

like.

opinion and doctrine.

likewise, that *S. Paul* will haue women to liue in silence, *1. Tim. 2.* and not to chat & prattle of the scriptures. I answer, *12.* that though *S. Paul* will not permit women to teach publikely before men, yet doth he neither forbid the to read the Scriptures, nor yet to teach priuately, when due circumstances do occurre; for the same Apostle *Tit. 2. 3.* elswhere commaundeth mothers, to teach godly things to their children. So *Salomon*, the wisest child that euer *Prou. 31. 1.* was among the sonnes of *Adam*, one Christ euer excepted, confesseth plainly & humbly, what doctrine his mother *Bathsheba* taught him. So *Priscilla*, wife to *Aquila* the Iew borne in Pontus, expounded the Scriptures to the Iew *Apollo* borne at Alexandria, a very eloquent man. *Act. 18. 26.* So *Timothy* was throughly instructed *2. Tim. 1. 5.* in the Scriptures, by his mother *Eunice*, and by his grandmother *Lois*. *2. Tim. 3.* By which notable examples, it is euident and cleare to euery one, that neither mothers must forbear to teach, nor yet yong babes forbear to learne the holy Scriptures.

These be the things which I concluded out of *Bellarmino*, and therefore may I iustly cal the Libeller a filly diuine, and a most false accuser: when he omitting the latter halfe of the wordes which I cited out of *Bellarmino*, telleth me, that I bely *Bellarmino*. But how doth he proue it? Truly, if the man were not either giuen vp in *reprobum sensum*, or past all shame, hee would neuer for shame deale so childishly, in matters of such importance.

Hee belyeth *Bellarmino* (saith our Libeller;) he sayth not, that women and rustickes doe vnderstand

Of Cardinall Bellarmine

the Scriptures, so farre forth as pertaineth to the mystery of their Redemption. Nay, he saith the contrary in the wordes by him alledged. Although many, quoth he, vnderstand not the sentences of the Scriptures. In which number, I thinke Rusticks & women must be contained. If then they vnderstand not the sentences of the Scriptures, as *Bellarmino* affirmeth, how doe they vnderstand the Scriptures, so far forth, as pertaineth to the mysteries of their Redemption?

O shamelesse
corrupter!
where is thy
honesty?

Thus reasoneth our Libeller, or more truly sayd; thus prateth our insolent Sycophant, thus babbleth our false accuser: for, when hee hath corrupted *Bellarmino*, nipping and cutting the sentence asunder, citing only the forepart, and omitting the latter, which would soone haue discovered his falshood; he forthwith triumpheth, as though he had the victory: But if a very child do but ioine the latter part of the sentence, which he omitted like a coozen & deceitful Sycophant, to the former; he shall behold as clearly as the Sunne shining at noone tyde, the victory to be on my side.

Marke for
Christs sake.

*Bellarmino*s wordes are these, sayth the Libeller; Although many vnderstand not the sentences of the Scriptures: And then he crieth out, that *Bellarmino* saith, they doe not vnderstand the mysteries of their Redemption in the Scriptures. But here is plaine legierdemaine, & deepe coozenage, euen coozenage in graine: for *Bellarmino*s wordes are these: But in the new Testamēt, because Christ hath fulfilled the figures & propheties, although many doe not vnderstand the sentences

opinion and doctrine.

sentences of the scriptures, yet do they vnderstand the mysteries of our redemption, euen the cōmon country fellowes and women. Thus writeth *Bellarmino*, whose words, because they giue a deadly wound to Popery, our libelling Iesuite, *Bellarmino*s brother in profession, not daring to reiect his doctrine, citeth (as the Reader may easily behold) only the mids of the sentence. First, he omitteth the former part, which containeth the reason; that is to say, these words; But in the new Testament, because Christ hath fulfilled the figures and the propheties. Then he cutteth away the last part, which ministreth the true sence & meaning, that is to say, these words; Yet do they vnderstand the mysteries of our Redemption, euen the rusticks and women. Who would not be ashamed, thus to mangle a sentence which is in cōtrouersie? If I were a Papist, this kind of dealing would cause me to renounce Popery.

Behold a very knave in grayne.

Although they vnderstand not the sentences of the Scriptures, saith *Bellarmino*: and there the Libeller resteth himselfe, because he was wearied in hearing the truth; yet doe they vnderstand the mysteries of our redemption, euen the country fellowes & women. So then, 3. things must be obserued; First, that there is one thing, which the vulgar people do vnderstand, to wit, the mysteries of our redemption; and this is the point which I defend, & *Bellarmino* affirmeth it in very plain termes, & express words. Secondly, that there is an other thing, which the vulgar people do not vnderstand; to wit, the sentences of the Scriptures.

Popery must needs be vnderpropped with cozenage.

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Thirdly,

Of Cardinall Bellarmine

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Thirdly, a third thing must be remembered, to wit, that *Bellarmino* doeth not say at all, that the common people do not vnderstand the Scriptures, but the sentences of the Scriptures; which doubtlesse was not done of him, but for some end and purpose: for hee might sooner haue sayd, They vnderstand not the Scriptures, then the sentences of the Scriptures.

Two things therefore are most euident in *Bellarmino*: first, that the Scriptures are so obscure in many places thereof, that the common people doe not vnderstand the sentences therein contained. Secondly, that sundry places of the Scriptures are so plaine and manifest, that the very country fellowes and women doe vnderstand the same, and the things therein contained are called of *Bellarmino*, the mysteries of our Redemption.

Tom. 1. col.
129.

1

The former obseruation, the Libeller doeth willingly admit; and the latter, I shall proue out of *Bellarmino*'s owne words abundantly: for first, *Bellarmino* answering to the ninth argument, touching the difference betweene the old & new Testament, affirmeth plainly the difference to be this: viz. that in the old Testament, the people did neither vnderstand the sentences of the Scriptures, nor yet the mysteries of Christ. But in the new Testament, it is far otherwise: where though the people vnderstand not the sentences of the Scriptures (generally) yet doe they vnderstand the mysteries of mans Redemption. Secondly, the same *Bellarmino* expoundeth his own meaning in his answer to the sixt argument, where he hath these
expresse

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opinion and doctrine.

expresse words: *Quadam reperiuntur obscurissima, quae Tom. I. col. nunquam in tota scriptura explicantur, ut magna pars A- 128. pocalypsis, principium & finis Ezechielis, &c.* Some things are found most obscure, which are neuer explicated in the whole Scriptures, as a great part of the Reuelation, the beginning and the end of Ezechiel, &c. Now, when Bellarmine affirmeth but some special things onely to be obscure, every child can easily discern, that he graunteth many things to be plaine & manifest. And Bellarmine saith nothing, but that which S. Augustine sayd long before Bellarmine was borne, in far more plain & manifest termes, These are his expresse words: *In his, n. qua aperte in scriptura posita sunt, inueniuntur illa omnia, quae continent fidem moreq; viuendi:* *Aug. de doct. Chrif. lib. 2. cap. 9.* for in those things, which are plainly let downe in the holy Scripture, are found all things concerning faith and maners; which thing I haue proued so largely & substantially in the Down-fal of Popery, not onely by the testimony of S. Austen in many places of his works, but also of S. Hierome, S. Chrysostome, S. Theodorite, and others, that all the English Iesuites and Iesuited Papists in Europe, dare not once oppugne the same, by publishing any direct answer thereunto: so as euery article, conclusion, and proposition therein contayned, may truly be called (*Noli me tangere;*) because they dare not for ten thousand millions of gold, once touch the same fully and directly.

Thirdly, that the same Bellarmine graunteth freely and willingly, that many sentences of the Scriptures

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are

Of the condigne

Tom. 1, col.
126. d.

ubi super,
col. 128, d.

are most plaine and easie. These among many others, are his owne words; *Quid. n. facilius, quā, diliges proximum tuum?* for what is more easie, thē, thou shalt loue thy neighbour? Yea, a thousand histories, as *S. Chrysost.* saith, are contained in the Scriptures, which the meanest & simplest cannot but vnderstand. Which thing our Iesuite *Bellarmino* did truly obserue, when he affirmeth the same *S. Chrysostome*, where hee saith the Scriptures are easy to be vnderstood, to speak only of the historie & such like things. So then, our sottish & doltish Iesuite may go sighing and sobbing to his brethren, and tel thē in sad earnest, that it is better for him to sit stil, then to rise vp & fal, as he hath already done.

CHAP. V.

Of the condigne merit of workes.

pag. 43.
in lib. 2.
sent. p. 150.
The Libeller
falsifieth my
wordes.

THE Libeller hath so long pleased himself in his coozening tricks, and in his bewitching of the simple & ignorant Papists; that he boasteth thereof, and presumeth to preuaile vnto the end: but by the power of God, I shal proue him such a noddie before I leaue him, that all the world wil deeme him worthy to weare in his forehead a cox-combe for his foolishnes, and on his back, a fox-tayle for his badge. Disputing, saith our shameles Libeller, against the condigne merits of workes, he citeth this sentēce of a Catholike writer, *Iosephus Angles: Eodem etiam modo, &c.* as other holy Doctors also, considering after the same maner, the natural value only of good workes, and perceiuing that

merit of workes.

that it is exceeding far distant from the value and iust estimation of eternall life, said wisely, That our works are not meritorious nor worthy of eternall life: yet for the couenāt and promise made vnto vs, the good works of man with the helpe of grace, are worthy of eternall life, and equall with it: which for all that, that promise of God which is frequent in Scripture, set aside, were altogether vnworthy of so great a reward. Thus doth the shamelesse Libeller recite my words; and that done, hee proceedeth in this maner, in these words: Although nothing be contained hurtfull to Catholike doctrine, yet *Bell* by his Alchymisticall arte of changing truth into falshood, can gather out matter sufficiently against vs. Now mark the answer, and both his knauery and folly will appeare.

The Answer.

I answer; first, that *Robert Parsons* that trayterous Iesuite (whome I challenge to bee the penner of the shamelesse Libel) is a most notorious liar, and malicious corrupter of my Authors. I proue it, because in the very beginning of that only Doctors words, (of whome *Parsons* made choyce before all the rest,) hee hath changed the first word, which hee perceiued to strike him dead, & to giue the Pope a mortall wound: for where the Popish Fryer and Bishop *Iosephus Angles*, hath these words, (All other holy Doctors,) the Libeller hath these words, (As other holy Doctors,) placing the word (as) for the word (all.) What a treachery is this? *Parsons* committeth the murder, and chargeth an other man with the fact.

Parsons is a most notorious liar, and corrupter of the Doctors

Of the condigne

He calleth
another man
thiefe, and
is the thiefe
himselfe.

Job. 8. 44.

Behold a
most shame-
lesse, & most
malicious
corruption.

Hee telleth me of changing truth into falshood, which hee neither is, nor euer shall be able to proue; and yet doeth himselfe change so much trueth into falshood, & vse so many coozening tricks, as I am very weary in relating a small part therof. All other holy Doctors, sayth *Iosephus Angles*; As other holy Doctors, sayth *Parsons*. *Diabolus mendax est, & pater eius.* *Parsons* our shamelesse lyar & impudent Libeller, not able to indure the sound of their holy Friar and reuerend Bishop, when hee affirmeth all holy Doctors to be against their holy Pope, & his late Romish religiō, deemed it his best course, to change the word (all) into the word (as;) that so the Reader might bee bewitched with his legierdemaine, and not able to behold the truth. But *Iosephus Angles* telleth vs plainly, that all other holy Doctors teach the very same doctrine.

Marke well (gentle Reader) for Christs sake, & for the sauing of thine own soule: for (my life & my soule I dare gage in this quarrell) the Iesuite is at his *non plus*, condemned in his owne conscience, and neuer able to defend the cause, which he hath takē in hand.

The Papists are so impudent, that they affirme their late Romish religion to be the old Religion, and Catholike doctrine. And with this most shamelesse and impudent asseueratiō, they haue a long time seduced and bewitched a great part of the Christian world.

But this very questiō of condigne merits of works, (which the Libeller snatched at, but durst not for his lugges answer directly to it) will make their coozening tricks & their legierdemaine so manifest, and so vnfold

merit of workes.

vnfold their iuggling, and so lay open the nakednesse
of late Popery; that all the world may perceiue the
doctrine which I deliuer, (which is also the doctrine
of the Church of England) to be not the new Religi-
on (as many silly soules do think;) but the old Roman *This is pro-
ned in my
booke of
Suruey at
large.*
Religion, from which the late Bishops of Rome by
little & little haue swarued, and the true ancient Ca-
tholike faith. The doctrine (which the Church of
England maintayneth, and my selfe defends) is not a
new Religion (as the Papists falsely beare the world
in hand;) but the olde, ancient, Christian, Catholike,
Romane Religiō; reformed, refined, and purged from
superstitions, errors, and heresies, which by peece-
meale haue crept into the Church. Would God the
Papists durst once answer my books directly, that so *They dare
not answer
directly.*
the combat for the triall of this controuerly might be
foughten valiantly. But they are cowards, they dare
not do it. Secondly, that when the Libeller saith,
Nothing brought is hurtfull to Catholike doctrine,
(by which words he euer vnderstandeth late Romish
Religion;) he sheweth himself to be an impudent ly-
ar, with a shamelesse brazen face. For Iosephus *The Libeller
dares not
deale with
the whole
sentence, but
matcheth at
a piece.*
Angles doth not only tel the Pope, (and in him all his popish
vassals) that the best works of all, considered in their
owne nature and natural value, are vnworthy of eter-
nall life: but also (marke well my words) that the best
works of all, euen with the helpe of Gods grace, and
the assistance of the holy Ghost, are altogether vn-
worthy of eternall life, if Gods promise & free accep-
tation be set apart. Where I wish the reader to marke

Of the condigne

seriously these words, *prorsus indigna*, altogether unworthie, which are not mine, but the Fryers, and are most emphaticall against the late Romish Religion. I proued this point of doctrine, both by the Scriptures, fathers, & best approued Popish writers; yea, even by the verdict of Cardinall Bellarmine himselfe. But the Libeller durst not aduenture to encounter me, and to grapple with my doctrine. I wil now adde some few sentences out of Bellarmine, which afore I did not once touch. The first sentence: *As ut bono operi de-*

The Libeller
and all his
fellows, are
cowards.

1
Bellarm.
Tom. 3. col.
1285.

beatatur merces ex iustitia, conuentio vel promissio necessaria est. non. n. tenetur unus alterius obsequium acceptare, nisi cōuentio interuenerit. Deus autem non promissit mercedem vite aeternae, nisi per Christi gratiā regeneratis et adoptatis.

But that reward be due of iustice to good works, a covenant or promise is necessary: for one is not bound to accept the seruice of another, vnles there be a covenant; But God promised not the reward of eternal life, saue only to the regenerate through the grace of Christ. The secōd sentence; *Respondeo, absolute non posse*

2
Bellarm.
Tom. 3. col.
1298.

hominem a Deo aliquid exigere, cum omnia sint ipsius; tamē posita eius voluntate & pacto, quo non vult exigere a nobis opera nostra gratis, sed mercedem reddere iuxta proportionem operū, vere possumus ab eo mercedē exigere; quomodo seruus non potest absolute a Domino suo vllum premium postulare, cum omnia quae seruus acquirit, Domino suo acquirat; tamen si Domino placeat donare illi opera sua, & pro iisdem tanquam sibi non debitis mercedem promittere, iure mercedem pro suis operibus postulabit.

I answered, that man cannot absolutely require any thing of God, seeing al things are his; yet seeing his pleasure and covenant

merit of workes.

nant is such, that he will not require our works of vs for nothing, but will reward vs in proportion of our works, we may truly require reward of him; like as a seruant cannot absolutely require any reward of his master, seeing all things which he gaineth are his masters: yet if it be his masters pleasure to giue him his labours, and for the same as not due vnto him, to promise reward, hee may iustly require wages for his works. The third sentence; *Sed facilis est responsio. Nam dicitur Deus reddere debita nulli debet, quia nihil ulli debet absolute, sed solum ex promissione et dono suo. Pari ratione dicimus Deo, Redde, quia promissisti; nō dicimus, Redde, quia accepisti; quoniam fundamentū primū debiti diuini, non in opere nostro, sed in eius promissione consistit.* But the answer is easy: for God is said to pay debts, being dettor to none; because hee oweth nothing to any absolutely, but only in respect of his free gift & promise. In like maner we say to God, Giue, because thou hast promised; we say not, Giue, because thou hast receiued: for the chiefe foundation of Gods debt, doeth not consist in our worke, but in his promise. The fourth sentence; *Primū igitur, opera iustorū, remoto pacto vel promissione, non esse meritoria vite aeternae ex cōdigno siue ex iustitia, ita vt non possit deus sine iniustitia talem negare mercedē, satis probatū est. scriptura, siquidem et patres, ubicūq; dicunt deum fidelē esse et iustū in reddendo premio, semper aut fere semper mentionē faciunt promissionis.* Therefore, it is proued sufficiently, that the works of the iust, Gods couenant & promise set apart, are not meritorious of eternall life condignely and iustly, so as God cannot deny such reward without iniustice:

Of the condigne

for the scripture and the fathers, whēsoever they say, God is faithful & iust in rendring reward; do euer, or almost euer, make mention of his promise.

*Papery is
bricken
dead.*

Out of these assertions of our Iesuiticall Cardinal Bellarmine, I obserue these golden lessons against the Pope, to whō the book was dedicated, against Popery it selfe, and against all popish and Iesuited vassals.

1 First, that Gods promise is so necessary to attaine reward, that without it no reward cā iustly be required.

2 Secōdly, that no reward is due to any, but only to the

3 regenerate. Thirdly, that the reward is not promised for any merit in mans worke, but for Christs sake and

4 merit. Fourthly, that mā can require nothing of God absolutely, but only for his couenant & promise sake.

5 Fifthly, that God is no mā's dettor absolutely, but only

6 by reason of his free gift & promise made to mā. Sixtly, that the chief foundation of Gods debt, cōsisteth in Gods free promise, but not in the work of man. Se-

7 uently, that the works of the best liuers do not merie eternal life iustly & cōdignely, but by reason of Gods

8 couenant & promise. Eightly, (and this obseruation

*The Papis
are bricken
dead, by the
verdict of
their dearest
Iesuse.*

strieth dead, and bringeth the Pope to his funeral,) that both the Scripture & the fathers, do either euer,

or almost euer make mention of Gods promise, whē-

soever they tel vs, that God is faithful & iust in rewar-

ding men for their works; and that they so do, for this

end and purpose; that man may know there is no re-

ward due vnto his works, for any merit, condignity,

or worthinesse inherent in his best work; but only &

solely for that promise, which God of his free mercy

made vnto him in Christ Iesus. All

merit of workes.

All this is most plainly and fully contained in the *Bury the*
4. sentence out of our Romish Cardinal Bellarmine. *Pope, intere*
Read it, gentle Reader, againe and againe; peruse it, *him, sing*
vowe it, reuolve it, think vpon it when thou risest, & *Placebo*
when thou goest to bed, & neuer forget it til thy liues *for his soules*
end. Now, let vs proceed and see, how gallantly the *for hee is*
Libeller answereth me. These are his words; The fa- *dead vn-*
thers (saith *Bell*) out of the testimony of *Iosephus* con- *doubted.*
fesse, that good works, according to their naturall va- *Page 45.*
lue, be not meritorious of eternall life. What is that *Lo, hee hopeth*
against vs? do not al Catholiks graunt as much, whe *by corrupti*
they acknowledge that they receyue all their efficacy *and deceyts*
of working from Gods grace? which doctrine of *full dealing*
ours hee may learne out of the Councell of Trent,
where it is handled at large. Now marke my Reply.

The Reply.

I answer, and I wish the Reader to marke wel my *The Libeller*
words, and to iudge of them indifferently, all partiality *is more*
set apart: which doubtlesse, if it be performed, *shamelesse*
the Reader who is a good Christian, will thereby bee *then the de-*
confirmed in his faith; and he that is a Papist, will de- *will of hell.*
test and renounce Popery world without end. Amen.

First therefore, the impudent & shamelesse brazen-
faced Libeller, (I cannot name him so ill as hee de- *A most im-*
serues) corrupteth my words, cutteth the testimony *udent coo-*
of *Iosephus* *Angles* alunder, and putteth down to the *zening trick*
Readers eyes but one onely snatch, patch, and piece *Marke it*
thereof, not daring for his lugges and guts, to put the *wells.*
period wholly together, and to frame a full and direct
answere to the same.

E

Secondly,

Of the conligne

Secondly, so soone as he hath corrupted the testimony, and snatched only at the third part, which is of least force, leauing 2. parts behinde him; which containe the main poynt, & the very life of the cōtrouersy, he exclaimeth in these words, What is this against vs? Truly, sir Libeller, it is nothing against you, as your lying lips auouch it for a truth: howbeit, whē the testimony of *Iosephus Angles*, is truly, wholly, fully, & soundly related, as it came from his pen, & was by me fitly and rightly applyed, it wil make so much against you, against your Pope, against your Coucel of Trent, and against al other Papists, as they are neuer able to answer it while the world indures. These are the expresse words of *Iosephus Angles*, which I did truly relate; but our shameles Libeller guilefully, deceitfully and maliciously omitted them; because forsooth, hee knew right wel, that the rehearsal of the would marre his market, & strike him dead; *Ex lege tamen, siue conuentione, siue promissione facta nobiscū, opera bona hominis cum adiutorio gratiae dei sūt aeterna vitae digna, & illi equalia; quae, seclusa illa dei promissione, quae passim in sacris literis reperitur, fuissent tanto premio prorsus indigna.* Yet for the couenant and promise made vnto vs, or with vs, the good works of man with the helpe of Gods grace, are worthy of eternall life, and equall with it; which foral that, that promise of God which is euery where found in the holy Scriptures set apart, were altogether vnworthy of so great reward.

These words which he omitted, will for his death

These are the expresse words of *Iosephus Angles*, that learned Fryer, & Popish Bishop. Now the question is, whether

merit of workes.

whether these words, which the Libeller deceitfully omitted, doe make against him or not. If they make *Marke wel,* for him against me, I am content to be the liar, & to be *for Christs* ouerthrowne in my pleading: but if they make against *sake, and* him, (as vndoubtedly they do) then must hee bee the *would thy* liar, lose the victory, & be quite ouerthrowne in his *censure with* owne cause: yea, then must his friends sing a blacke *out partia-* *lury.* *Dirige* for his soule, and all Popish vassals a dolefull *Placebo* for the Popes funerall.

The tryal standeth thus; two things are euidently set downe in this part of the period, and testimony of Frier *Angles*; first, that the good works of man ioyned with the helpe of Gods grace, are by reason of Gods couenant and promise made with man, worthy of eternal life.

Secondly, that the selfe same good works of man, even as they proceede from the helpe and grace of God, are altogether vnworthy of eternal life, if Gods couenant and promise be set apart. What can be more plainly spoken? Nothing in the world. But to vnderstand the Fryers testimony and doctrine exactly and to the bottome; foure things which are contayned therein, must bee seuerally, and apart considered.

First, the naturall value of mans workes.

Secondly, good workes proceeding of grace, together with the onely promise and couenant of God.

Thirdly, good workes proceeding of GODS grace, but seuered and set apart from

E 2 the

1
2

3

Of the condigne

4 the promise and couenant made to man. Fourthly, these wordes, (*propterea indigna*, altogether vnworthy) these 4. obseruations, euery child may find in the testimony of Frier *Iosephus*, if he ponder the text seriously, with this my explication: especially, if he peruse the whole article, as it is set downe at large in my former booke. Now, the Libeller made choyce only of the first (such coozening tricks he vseth) to wit, of the naturall value of mans works (omitting all the other three, lest if he once touched the, they should burne him to death.) & that done, he boasteth *ante victoriam*, as if he were a conqueror, when his own conscience cōdemneth him, & telleth him, that he is a dastardly coward, and must be taken prisoner for his deceitfull dealing. Mans works thus taken, that is, in their naturall value, are not worthy of eternall life. Heerein I agree to the Libeller: but I must needs tel him withal, that he is a pestilent Sycophant, & a most coozening villaine, (who seemeth to haue entred league with the deuill of hell, and to haue made shipwrack of his soule,) in that he resteth in an vnperfitt part of the period, omitting the very pith & substance therof, so to seduce & deceiue his Readers. The second obseruation telleth vs, that good works ioyned with the grace of God, are worthy indeed of eternall life; yet not absolutely, but respectiue; that is to say, in regard of Gods couenant and promise made to man. This is a poynt & obseruation, of the greatest importance that may be. The third obseruation teacheth vs, that good works which proceed of Gods grace, if they wanted and were destitute of the promise of God, could no

way

*In the Down
fall of Pope-
ry, article 5.*

*O deceitfull
wretch! O
coozening
villaine! O
child of the
deuill!*

*O most dam-
nable coo-
zenage.*

*Marke these
poynts
soundly.*

*Seculsa illa
Dei pro-
missione.*

merit of workes.

way be worthy of eternall life. The fourth & last observation telleth vs, that good works ioyned with grace, but destitute of Gods promise, are *propterea indigna*, not only vnworthy, but wholly and altogether vnworthy of eternal life. Now I refer it to the Reader, to giue his indifferent censure, whether I be the lyar, or the impudent Libeller. And here once againe, I do inlarge my former challenge, promising vnder my hand, that if this Libeller wil with convenient speed, or any other English Iesuite, or Iesuited Papist who soeuer he be, publish in print a direct & full answer to my first article, which is of *the condigne merit of workes*, and putting downe his name at large, with his vsuall addition, shal accept the challenge, & promise vpon a safe conduct to defend the same publikely and *viua voce*, to fall down prostrate vpon my knes before the most mighty, learned, wise, vertuous, and religious Prince, *James*, King of great Brittain, France & Ireland, and my most gracious Soueraigne, so soone as I shall receiue a copy therof, then and there with heart and voyce most hūbly to request his most excellent Maiesty, that a safe conduct may be published, for the due triall of the supposed *condigne merit of workes*, in manner already specified. I require in this challenge, but a direct & full answer to one only article. If no English Papist be of courage, neither to answer directly & fully all my books, nor any one of them, nor one only poore article, being but a small part therof; what shal I say? or what can I say? nay, what can the Papists themselves say? or what can all the world say? but tye vpon them, & vpon their late vpstart Romish Religion.

This is a more liberal challenge. The first article in the Downe-fall of Popery. A direct & full answer to euery part of the article as it is set downe in my booke: but not by pieces & snatches, omitting the chiefe proofs as the Libeller hath done A new challenge, which I desire with all my heart to be performed, as knoweth our mercifull God.

Of the involuntary motions.

CHAP. VI.

Of the involuntary motions of Concupiscence.

Quodl. 8.
art. 5.
Quodl. 4.
art. 5.

SO shamelesse and impudent is the Libeller in all his dealing, that I doe not thinke it strange, to receive a huge fardel of lyes from his pen. But now he so farre surpasseth impudency it selfe, that he seemeth not to bee a meere man, but some Fairies Brat, begotten of some *Incubus* or ayerish spirit, vpon the body of a base woman; a monster of mankind, fitter for hel then middle earth: For so his owne fellowes haue published to the world of him.

Page. 30.

Aug. lib. 1.
retract. cap.
13. pag. 13.
Aug. retr.
lib. 1. ca. 15.
pag. 16.

The Libeller, after his wonted maner, hath singled out by way of snatching, from the words vpon which they did depend, & from whence they received their true sence and meaning, ten lines out of ten leaues: which he hath no sooner done, but he glorieth in this maner; S, *Austen* (quoth he) proueth at large in sundry places of his works, that involuntary motions of concupiscence are sin indeed, and truly so called. In his first booke of Retractations, he hath these words; That which in Infants is called originall sin, when as yet they vse not free arbitrimēt of wil, is not absurdly called voluntary; because being contracted of the euill will of the first man, it is become in sort hereditary.

It is not therefore false which I said; Sinne is an euill so voluntary, that it is no way sinne, if it bee not voluntary.

Whether

of Concupiscence.

Whether *Bell* fathereth not a notable vntrueth vpon *S. Austen*, when he citeth these words of his, to proue that inuoluntary motions of concupiscence be sinne indeed, and truly so called, I report me to the words by mee alledged; for no such thing is in them to be found. Nay, either my braines are not in good tune, or else *Saint Austen* proueth the cleane contrary.

Your braines are cleane out of tune indeed, as will appeare out of hand.

It is a constant doctrine with that holy father, that sinne is voluntary, otherwise no sinne. And for as much as some doubt might be made of originall sinne, because it seemeth wholly inuoluntary, he affirmeth also that sinne to bee voluntary, and so concludeth generally all sinne to be so. Marry, a man of the Ministers learning, may quickly ouerthrow vs with our owne Doctors, if by that rare skill which hee hath in lying, when they say one thing, hee can without all blushing, maintayne them to say the contrary.

Lo, it netteth the Papists, to be ouerthrown with their owne Doctors.

Thus gallantly prateth our shamelesse Libeller. Now heare my Reply.

The Reply.

My Reply or confutation standeth thus. First, that the shamelesse Iesuite durst not deale with my whole article, but only with one silly patch or piece thereof, which he hath guilefully and corruptly singled out. O strange and most dastardly cowardnesse! Eye vpon your shamelesse dealing. What a Religion and fayth doe you Papists hold, who dare not for your liues answer directly to any one booke, chapter, article,

The Libeller neuer taketh the whole sentence.

Of the inuoluntary motions

*O daftardly
cowards!*

article, or period which I haue many yeeres fithence published, againft the chiefe parts of your late vpftart Romifh Religion? You feeke out odde corners, you flye to by-matters, you dare not, for your liues, encounter me in the open field.

2 Secondly, that I haue indeede ouerthrowne them with their own Doctors; yea, even with their chiefeft Doctors, and that al the world doth now perceiue the fame. For which refpect they haue now at the laft deemed it better, to fmatch heere a peece and there a peece out of my books, and fo to face out the matter with coozenage, flaundering, railing, lying, and moft notorious corruption, rather then to be wholly filent, as they haue bene in former yeres.

*All this is
proued in
my anatomy
of Popifh
tyranny.*

3 Thirdly, that feeing *Robert Parsons*, the trayterous Iefuite (whom I challenge to haue penned the Libel) is euen by the iudgemēt of the popifh fecular prieffs, an arrant Traiter, a Prieffs baftard, a monfter of mankind, a gybley, a man fo impudēt, that he will affirme or deny any thing, a notorious liar, an inceffuous perfon, an heretike of the Family of Loue, a drunken fponge, a Fairies Brat, the flauē of the deuill, yea, the wickedft man vpon earth, no man of iudgement and good confcience, will giue credit to his bare words, when he bringeth no prooffe for the fame.

4 Fourthly, that in the fourth article, handled in the Downe-fall of Popery at large, I haue proued very foundly by the Scriptures, fathers, and beft approued Popifh writers, as alfo by many plaine testimonies out of *S. Austens* bookes, that concupifcence remayning
after

of Concupiscence.

after Baptisme in the regenerate, is both called sinne,
and is properly sinne indeed; that the first motions of
concupiscence, which are connaturall to the corrupt
man, & can no way be auoyded, are flatly forbidde by
this commandement, (Thou shalt not couet;) that
though the said rebellious motions bee voluntary in
the worke, yet are they voluntary in the original; that
Cardinall *Bellarmino* not able truly to answer *S. Au-*
stins words, hath in his explicatiō added very deceit-
fully, this word (*quodāmodo*, after a sort;) which word
for all that, can neither be found in *S. Austen*, neither
is it agreeable to his meaning. But such beggerly
shifts & silly euasions, are the props and stayes of late
Romish Religion. This done, I haue confuted the
exposition of the Rhemists, who beare the world in
hand, that *S. Paul* speaketh not of the habituall con-
cupiscence, or sensual desire & inclinatio to euil, whē
he forbiddeh to lust. For, if only the consent of our
reason & mind to obey and to follow the lusts therof,
were sin indeed; then should *S. Austins* exposition be
very childish & too too absurd, who telleth vs plainly
in expresse termes; that *S. Paul* could not fulfill that
precept, although he did not yeld his consent vnto it,
neither did obey or follow the desires therof. Where
I told the Reader, that it will not serue or help the Pa-
pists to obiekt that, which is euer in their mouths; *viz*,
that it is inuoluntary, & can no way be auoyded, and
therefore no sinne at all.

Many strong reasons I alleadged for the prooffe
hereof, in the Down-fall of Popery: amongst which
F the

*Cardinall
Bellarmino
corrupteth
S. Austen.*

*Rhem. Test.
in Rom. 7.*

*Aug. de
nupt. & con-
cupisc. lib. 2
cap. 29.*

Of the involuntary motions

the Libeller found one only, with which his courage served him to grapple. But alas, all that he hath gained, is nothing els in very deed, but to proue himselfe a malicious foole, and the master-Noddy of all Popish noddies in the world. For the very next words in Saint *Austen*, set downe in the Downe-fall, (which the shamelesse Libeller maliciously and guilefully omitted.) condemne him for a notorious coo-zener; as which doe proue Saint *Austen* flatly on my side, and wholly against himselfe.

See the
Downe-fall.

Thus writeth Saint *Austen*; *Quod si quisquam, &c.* But if any man say, that concupiscence is nothing else, then a will that is vicious and serving sinne, there is no resistance to bee made; neither must controuersie bee in words, when the thing is cleere and euident. For so wee proue euerie sinne to bee voluntary, eyther in the act, or in the originall.

They knowe
right well,
that they are
not able to
answer me
truly.

These are the expresse wordes of Saint *Austen*, with which our Libeller durst not deale; although in my booke they bee immediately annexed to the former: For the Libeller *Roberts Parsons*, and all his cursed Iesuited English broode, doe know right well, that they are not able, (while the world endures,) to answer truly and directly any one of my booke, or any one Chapter, or any one Article of the same.

Alas, alas, the case is too manifest. For the Libeller confesseth, that hitherto they haue not answered mee. And hee addeth a toy for young children

of Concupiscence.

dren to play withall, *viz.* that an answer was framed five yeeres agoe, but hitherto suppressed *Page 15* vpon iust occasion; because (forsooth) it was not to the purpose, or (if yee wil) none at all.

What a thing is this? the like was neuer heard, knowne, or seene. All the Iesuites haue layd their heads together to answer my books. About which answer, (as due circumstances will conuince,) they haue spent fixe whole yeeres, *plus minus*; in which space of time, (as our Fore-runner telleth vs,) they haue (though long first) answered my bookes. But what followeth? Marry sir, that the answer hath hitherto beene suppressed, euen for the space of five yeeres, and no lesse.

Is this possible? It is most true; read his booke, *Page 15*, page 15. and you shall find it to be so. But what pretence hath hee in this behalfe? *viz.* To suppress the answer so many yeeres. Forsooth he saith, vpon iust occasion. But what iust occasion that is, neither can I tel, neither I thinke himselfe.

Well, gentle Reader, wilt thou know the truth? *The Papists are stricken dead.* They haue no answer to my books, and therefore do they publish none. And if they will needs stand vpon this poynt, that they haue an answer in store, but still suppress it for vnkowne causes, I must bee so bolde with their gravities, as to tell them in sad earnest, that their answer is such a silly one, as they are ashamed to haue it knowne or seene; and therefore do they hide it in a poore pipkin, lest wisemen should deride their folly therein. For vpo my credit (and my

Of Pope Martins dispensation.

O most dastardly coward! O most shamelesse Jesuites! Why darst you not publish your assertions? I were in fine space? life I gage for the tryall thereof;) I haue confuted Popery, euen by the testimony of the best approued Popish writers. Whē we affirme with *S. Austen* & *S. Paul*, that the vnuoluntary motions of cōcupiscence in the regenerate, are truly and properly sin indeed; the Papists answer vs with *S. Austen*, that euery sin is voluntary, and consequently, that the said motions being vnuoluntary, are no sin at all. To this obiection, I replied out of *S. Austen* in many places of his works, that albeit such motions were vnuoluntary in the act, yet were the same voluntary in the originall. To which I added, that the Papists may as well deny cōcupiscence to be sin in vn baptized infants, as in them that are baptized, vpon this their falsely supposed grouūd; for it is as inuoluntary in the one, as it is in the other; neither can it be any more auoided in the one, then in the other. Now let the Reader iudge, what coozening tricks the shamelesse Libeller vseth.

CHAP. VII. Of Pope Martins dispensation.

THE Libeller is here in great iolity, and triumpheth before the victory. howbeit, I haue reserved this Dispensation for the last end, which he placed in the beginning. My reason is this; because I hope in God to giue him such a Down-fall therby, as all the Papists in England and elsewhere, shall not be able to lift him vp again. Marry, if the Popes holinesse will

Of Pope Martins dispensation.

will dispense with him therein, (of whose power it is ^{It is sacrilegious to dispute of the Popes power} sacrilegious to dispute,) to that can I say nothing. In the Down-fall of Popery, I haue proued most euidently, euen by the testimony of most famous Popish Doctors, that the Pope hath often by his most execrable dispensations, taken vpon him to dissolue that matrimony, which is most firme and stable by Christs holy institution.

One onely example the Libeller espied, with the which his courage serued him to deale, not daring for his guts to answer the article directly, though it be a very short one. No, no, this one example will bee y-nough for him, if not too much. It wil make his heart pant, his neck crack, his belly ake, and his bowels to gush out; whē he shal read or heare my Reply, which I haue directly and soundly framed to the same. The controuerſie standeth thus. I affirmed out of *Antoninos*, that Pope *Martin* gaue one licence to marry his owne naturall sister. The Libeller answereth, that I haue belyed their Arch-bishop, and that their Pope gaue no such dispensatiō. Now, that the controuerſy may bee examined *ad amussim*, I purpose in God to proceed in this maner. First, I wil purge my selfe, and retort the lie vpon the Libellers head; as vpon the author & the person, that best deserueth the same. And this I wil perform (God willing,) by the testimony of most famous, and best approued Popish writers. This being truly & soundly effected; al wile men (I weene) wil deeme the Libeller worthy for his iust reward, to keepe continually a whetstone about his neck, a cox-

The Papists may sing Dirge for the soule of the Forerunner.

An inextinguishable demonstration.

Of Pope Martins dispensation.

Robert Par- combe in his forehead, a Foxe tayle in his right hand,
sons attire, and a fooles bable in his left; to this end fortooth, that
being so comely attired in regard of his great wile-

A fit Coun- dome, he may henceforth be a fit Counsellor for the
seller for any Pope. Howbeit, if he shall vse no better dexterity
bely faster in counselling, then hee hath practised in defending
the Pope. the Pope; it may be feared, that his final reward wil
be a rope.

2 Secondly, I wil answere directly and fully to euery
thing and things, reasons, causes, circumstances, and
imaginations, which the Libeller with the ioynt ad-
uice of his friends, possibly could deuise in his owne
defence, and for the honour of their Pope and Pope-
ry. The first Popish Doctor is *Siluester Prieras*, a reli-
gious Frier, an absolute diuine, so termed by the Pa-
pists, & sometime master of his Holinesse sacred Pa-
lace. He must therefore bee of good credit amongst
the Papists; and the victory is mine owne, if he stand
on my side. These are his expresse words; *Reperitur*
tamen Martinus quintus, (vt archiep. refert) dispensasse
cum eo qui cum sua germana contraxerat & consummave-
rat; habito consilio cum peritis Theologis & Canonistis,
propter mala & scandala alias inde ventura; licet aliqui
dicerent, eum hoc non posse. Howbeit Pope Martin the 5.
(as the Arch-bishop reporteth) dispensed with him,
who had contracted and consummated matrimony
with his owne naturall sister; hauing first consulted
with his skilful diuines & Canonists, so to auoyd sca-
dall, which otherwise was likely to intue thereupon,
although some said, he could not do it,

Siluest. in
verb. Papa.
page 279.

See, this
learned Pa-
pist impetb
with me.

The

Of Pope Martins dispensation.

The second Popish Doctor, is *Bartholomaeus Fumus*, a religious Dominican Frier, & one of the masters of their most holy Inquisition (as they terme it;) & therefore a man of great credit amōg the Papists; For I will confound & kil Popery with Popery (God willing,) after my wōted maner. These are his expresse words; *Post factum tamen, dicit archi. Flor. Martinum quintum dispensasse cum quodā, qui cum sua germana contraxerat, & consummauerat, habito tamen prius peritorum consilio propter scandala & alia mala vitanda.*

Barthol. Fumus, in verbo dispensa-

Neuerthelesse, when the deed was done, the Arch-bishop of Florence affirmeth, *Martin* the fift to haue dispensed with one, who had contracted & consummated marriage with his owne naturall sister; after he had the counel of the learned, for the auoyding of scandall and other evils.

So, this learned Papist is also on my side.

The third Popish Doctor is *Angelus de Cluasio*, a very religious Franciscan Frier, and Vicar generall of the *Cismountain Minors*; and consequently, a witnesse of good reckoning among the Papists. These are his expresse words; *Vnde Dominus archi. Flor. in summa, dicit se auduisse a fide dignis, quod Papa Martinus quidam habita consultatione cum multis doctissimis viris in sacra Theologia & iure Canonico, dispensauit cum quodam qui acceperat germanam suam in uxorem; propter multa mala & scandala quae euensissent, si eam dimisisset, & quae curari non poterant, nisi sic dispensaretur.*

Angelus de Cluasio, in verbo, Papa.

Wherupon my L. Arch-bishop of Florence in his summe, affirmeth, that he heard men of good credit say,

Of Pope Martins dispensation.

To, this lea. that Pope *Martin* the first, after hee had consulted
ned Papists with many very learned diuines & Canonists, dispen-
also on my sed with one that had married his owne naturall and
side. full sister, to auoyd much euil & scandal which would
haue chaunced, if hee had forsaken her, and which
could no way be auoyded, but by such a dispensatiō.

See, three
most famous
Papists are
on my side,
against the
Libeller.

Thus write these three learned Papists, who were
religious Friers, famous Schoolemen, great diuines, &
men of high esteeme & authority, euen in the church
of Rome. By whose ioynt and vniforme testimony, it
is most true & euident; which I affirmed out of *An-*
toninus, the Popish Archbishop of Florence; viz. that
Pope *Martin* the first of that name, dispēled with one
who had contracted and consummated matrimony,
with his owne naturall and full sister. Whosoeuer is
not either blinded with malice, or carried away with
partiall affection, cannot for his life, but giue iudge-
ment on my side. But this case will yet be farre more
apparant, when I shall haue confuted the Libellers
most silly, sottish, and plaine childish reasons, which
he in a fooles paradise extolleth aboue the skies. Let
vs therfore proceed. The Libeller hath 5. reasons in al,
such as they be; which I wil (God willing) propound
and examine *orother*, framing direct, plaine, & sound
solutiōs to the same. Which being effected, I wil sound
alarum against all English Iesuites, and Iesuited Pope-
lings, as well in England, as throughout the Christian
world; and, that the controuersie may be sounded to
the bottome; I will euer put downe the Libeller be-
fore his reasons, and my name before my answer.

Alarum a-
gainst the
Papists.

The

his dispensation.

The Libeller.

First therefore I say, that it is nothing preiudiciall *The first*
to the Catholicke Faith, were it true. For we de- *reason, pa.*
fend not all the particular facts of any, though *35.*
Popes. We know, that they may erre, either by wronge *Truly sayd,*
information; yea or of wilfull malice. *I belicue it.*

Thomas Bell.

I Answer; first, that I yeeld to the first part of *1.*
this answer, so it be taken in a true and godly
sence, for so it maketh against the Libeller, but
not against my selfe. The reason is euident; because
the Popes errors in faith and maners, doe only hurt
himselſe and the Papists, who beleeue him and
depend vpon him, taking that for the Catholique
Church, which followeth him and beleeueth as *Ma. 16. 18*
he doth. But his Errours are nothing preiudi- *1. Cor. 3. 11*
cial to the true Chatholike Church indeed, which *1. Tim. 3.*
is built vpon a most sure rocke, (euen Christ Iesus) *15.*
& neuer swarueth from the Truth. Secondly, that *2.*
it is the Libellers best course, not to defend all the
perticular facts of their Popes, for else hee must
defend Pope Boniface, who entred into his Pope-
dome as a Foxe, liued in it as a Woolſe, and dyed *In the dole-*
out of it as a Dogge. Yea, he must defend much *full crie of*
other most execrable & abhominable stufſe, wher- *Rome.*
of I haue written else where at large. Thirdly, *3.*
that

Pope Martin

- that he must either defend this fact now in question, (as it shall appeare in the due place, God willing;) or else crie fire and faggot for the Pope, and so an end. Fourthly, that seeing the pope by popish graunt, may erre by wronge information; it standeth all good Christians in hand, to looke narrowly vnto his fingers, to examine diligently his dealings, and not to venture too boldly vpon his decrees. For else, they may perhaps, (as I haue prooued elsewhere,) adore and worship damned spirits, instead of holy Saints. Fifthly, that seeing the pope by popish graunt, may erre of wilfull malice; it must needs be a most intollerable tyrannie, and cruell villanie, to tye mens soules to his decree of faith and manners. For, whether his Holynesse decides matters of wilfull malice, or not; God and his owne conscience onely can tell, all others must remaine perplexed and in suspence, what to say or thinke thereof. Sixtly, this was such a matter of fact, as concernes saluation; and consequently, if the pope should erre herein, (as vndoubtedly he did,) the Romish faith should be ouerthrowne, and turned vp-side downe. For
4. *Ubi supra.*
5. *O bloody & cruell Tyrant!*
6. *Bellar. tom. 1. Col. 744.* (as *Bellarmino* the popes mouth teacheth vs,) this is the Romish faith. *Non solum in decretis fidei errare non potest summus pontifex, sed neque in preceptis morum quae toti ecclesiae praescribuntur, & quae in rebus necessarijs ad salutem, vel in ijs quae per se bona vel mala sunt, versantur.* The pope cannot erre, not only in the decrees of faith, but neither in the precepts

his dispensation.

precepts of manners, which are prescribed to the whole Church, and which pertain to things necessarie vnto saluation, and which of their owne nature are good or euill. Now so it is, that this dispensation of pope Martin, concernes a matter of faith and saluation. For after the popes dispensation, the man was bound to beleue, that his Sister was his lawfull wife: neither could he haue liued with her as with his wife vnder paine of damnation, if he had beene perswaded otherwise. Here the Libeller filleth vp his Pamphlet, with a long tale of a Prelates Daughter; to no end or purpose at all, but onely for want of matter. For our English Church holdeth not, as their popish Church doth of her popes; that her Bishops cannot erre in the decrees of faith or manners.

O most miserable Papists! How dangerous is the state of your soules

The Libeller.

SEcondly, I tell him, that his lips haue lashed out too lustily, and that he hath wickedly staundred Pope Martin, and most perfidiously corrupted Antoninus. The verie Title of the Chapter might haue taught him, that he was in errour, or at least haue giuen him a greater Caueat, better to consider of the matter: for it is *de affinitate, of affinitie*. And therefore, had the Pope giuen one licence to marrie his owne naturall sister, hee had dispensed in consanguinitie, and so nothing fitting the matter intreated of in that Chapter.

The second reason. pa. 37.

Sir, you speake like a Pope, but you haue well deserued the Rope.

Pope Martin

Tho: Bell.

1. **I** Answer: first, that this silly kinde of reasoning which the Libeller vscth, sheweth evidently his backe to be at the wall, himselfe at a *Nonplus*, and his wits not at home. For if *Antoninus* may not intreat of consanguinite, because the Title of the Chapter is of affinitie: great absurdities may iustly be imputed to many, not onely prophane, but also most holy Writers: euen to those, whose pennes were directed by the holy ghost. For, holy *Moses* intituled, The first Booke of his *Pentateuch*, (*Bereishah*) to which Title, the first word only was answerable. *S. Mathew* semblably, intituled the sacred gospel, (*The Booke of the Generation of Iesus Christ*:) to which title, one onely part of the first Chapter, is fitly answerable. Yea, the Libeller intituleth his rayling and slaunderous pamphlet, (*The Fore-runner of Bels Downefall*:) and for all that, small fore running can be found in it, but great store of lyes, slaunders, cosening trickes, and I cannot tell what. Nay, he dealeth both with my counterblast, and with my *Motives*. So exactly doth this Goodfellow our Iesuite obserue that, to which he more than peremptorily would gladly tye his betters.

The Iesuite
is at a Non-
plus, and in
great daun-
ger to loose
his wits for
sorrow.

The Iesuite
is a fond
Doctor, e-
uen a Do-
ctor Doddie
poll.

Pag. 51.
Pag. 25.

2. Secondly, that though *Antoninus* intreat in the beginning of the Chapter, *de affinitate*, of affinitie: yet hath he in the same Chapter one whole Paragraph,

his dispensation.

Paragraph, of the Popes power in dispensing, as well with consanguinitie as affinitie. These are O Noddie, Antoninus his owne expresse wordes: *In primo noddy Iesu gradu affinitatis ascendendum, sicut & consanguinitate. tis, Papa dispensare non potest: quia est contra ius di-* Antonin. 31
uinum & naturale. Sequitur; item & in linea trans- pag. tit. 1.
uersali, in primo gradu prohibetur matrimonium con- Cap. 11. §. 1.
sanguinitatis & affinitatis iure diuino. Vnde nec Pa- Loe, here
pa dispensare potest, etiam quodammodo est contra na- are the very
turam, ut scz. quis contrahat cum germana sua, vel words in cō-
uxore germani sui eo mortuo. In the first degree of troner sic.
 affinitie of ascendants, as also of consanguinitie, the Pope cannot dispense, because it is against the law Diuine, and the law of nature. Euen so also in the line transuersall: in the first degree, matrimonie of consanguinitie and affinity is prohibited by the law Diuine. So that the Pope cannot dispense, it being in sort against nature, that one marrie his owne naturall sister, (marke these wordes, for they touch the quicke) or the wife of his owne naturall brother, when hee is dead. Much more Loe, hee
 Antoninus hath in the same chapter to the same effect; but this may suffice the Reader, to prooue speaketh of
 that Antoninus speaketh plainly, and chiefly of the dispensing
 Popes dispensation, by which hee licenseth the with ones
 brother to marrie his owne sister. Let this be re- owne natu-
 membred, vntil opportunitie be offered, to speake rall sister.
 yet more plainly thereof.

Pope Martin

The Libeller.

The third
reason,
Pag. 39.

A most no-
torious lie.

Here is
knauerie in
graine.

Marke wel
the answer.

O shameles
Iesuite!

O follie of
all follies!

LEs any that is desirous of truth, by this one place take a scantling of Bels holy sinceritie: because he found S. Antoninus to speake of a dispensation graunted to one, after he had married and consummate matrimonie with her, whose sister before his marriage he had knowne carnally, and so a dispensation onely in affinitie, contracted by unlawfull copulation; (for which the Minister, had he beene consulted, would rather haue laughed at him for his simple scrupulositie, then thought it needefull to sue for any such fauour or grace,) which did nothing fit his purpose; and therefore meaning to make it in spight of all honestie to serue his turne, he hath first corrupted the sentence by false translation, saying (with his naturall sister) in stead of these words, (with her naturall sister.) And althougheuerie one cannot espie his cunning conueyance, because hee suppressed the other part of the sentence following, yet it is apparant ynough to any Gramarian. For were the Latine as he turneth it, then should it not be, cum quadam eius Germana, but cum quadam sua Germana.

Thomas Bell.

This an-
swere strik-
eth the Li-

I Answer: first, that pope Martin dispensed with one, to marrie his owne naturall sister. And I haue already proued the same, by the flatte, plaine,

his dispensation.

plaine, and euident verdicts of three famous popish writers: viz. Syluester Prieras, Bartholomaeus *verie heart.*
Fumus, and *Angelus de Clauasio*. Secondly, that all the same popish Doctors, did vnderstand *Antoninus* as I doe. Thirdly, that the same Doctors omitted the same words following, which I omitted. And the reason is sooner rendred: because they are not materiall, and the sentence perfect without them. Fourthly, that my sincere dealing was such (as it hath euer beene in all my Bookes) that I did not omit or chaunge one word or piece of word, which I found in the Author: though such dealing be too common and vsuall, with the shamelesse Libeller. Fifthly, that I kept the word (*eius*) still, (because I doe neuer alter any one iote in my Authors,) yet did the three learned papists afore named, chaunge it into (*sua*.) where I wish the Reader to vnderstand, that the Libeller is cleane ouerthrowne in his owne pleading. I prooue it, because he graunteth, that if *Antoninus* had sayd, (*cum Germana sua*) and not (*eius*) the meaning had beene, as I doe hold. And therefore, seeing so many learned papists did chaunge (*eius*) into (*sua*) it followeth of necessitie, that it must needs be as I say, and not as the Libeller would haue it. To which I adde, that the Libeller, though he seeme to glorie in his skill of Grammar, may goe to schoole againe to learne it better. For albeit, that (*eius*) may be referred aswel to that which followeth, as to that which goeth before, and (*sua*) onely to

2.

3.

4.

5.

Who seeth
not this
prooffe too e-
uident?

The Libel-
ler is a poore
Gramarian.

to

Pope Martin

to that which goeth afore, because it is reciprocal, yet may they be vsed mutually in *antecedentibus*, the one for the other, as I could prooue by infinite authoritie. One onely authoritie I will vse, which cannot but strike the *Libeller* dead. It is the *Latine Vulgata editio*, which he neither may nor dare denie. It hath in verie many places, *eius* for *sua*. It is

Math. 2. siue times at the least, in one onely Chapter. So in *vers. 11. 13* the 4. Chapter, *vers. 21.* chap. 10, *vers. 3.* *Luk. 6. 14. 20. 21.* 14. *Act. 16. 15.* *Iob. 5. 4.* *Iob. 14. 21.* *Ezech. 46. 17.* *Psal. 108. vers. 7. 9.* *Prou. 31. vers. 27. 28.* (*eius*) and

6. (*sua*) are vsed indifferently. Sixtly, that the true sense & meaning, may be cleerely gatherd out of *Antoninus* his owne wordes. For first, he graunteth; (as is already prooued) that the pope cannot dispense with mariage betweene brother and sister. Secondly, because *Antoninus* sayth, that the learned men with whom the pope consulted, could not agree: some of them holding that he could dispense therewith, others that he could not, who doubtlesse would all haue agreed roundly, that the pope could haue dispensed therewith, if the case had been as the *Libeller* wold haue it. Wherefore *Antoninus*, *Syluester*, *Fumus*, and *Angelus*, doe all conclude: that because it is as sacriledge to dispute of the popes power, they must referre the iudgement thereof to God, as being a thing farre aboue the capacitie and reach of man. *Fumus* hath these wordes: *Quando facit, credendum est talem dispensationem esse validam. Cur, Deus ipse no-*

uit,

*This is a
strange rea-
son.*

*Fumus in
verbo, dis-
pensat. pag.
221.*

his dispensation.

uit: when such a dispensation is graunted, we must beleue that it is of force. But why it is so, God onely knoweth. Here I wish the Reader to obserue two memorable things with me: thone against the Libeller, denying the Popes dispensation for marriage betweene brother and sister. Thother, against all papists in general, because they ^{Poperie is a} must beleue the Pope to haue that power, wher- ^{fond Reli-} of and for which they are not able to yeeld any ^{gion, and a} reason. Fie vpon such Religion. And to make ^{verie hotch-} this controuersie out of doubt: let the Reader ^{potch of om-} perswade himselfe vndoubtedly, that great lear- ^{nigitherum.} ned papists, euen Cardinall Caietane for one, doe hold it for a constant position, that the pope may dispense with the brother to marrie his owne naturall sister. Thus doth Bartholomæus Fumus write ^{Fumus, ubi} of him, *Caietan tamen 2, 2 q. 154. ar. 9. dicit Papam supra.* *in omnibus gradibus consanguinitatis & affinitatis, nisi cum patre & filia, & matre & filio, posse dispensare.* Howbeit Caietane affirmeth, that the pope ^{Behold, the} can dispense in all the degrees of consanguinitie ^{Pope taketh} and affinitie, saue onelie with the father and his ^{upon him} daughter, and with the mother and her sonne. It ^{that power,} is therefore no strange thing, to charge the pope ^{which is pro-} to graunt licence for mariage between the bro- ^{per to God} ther and the sister. ^{alone.} *Nauarrus* that famous popish ^{Nauarr. en-} Canonist, defendeth lustilie the same opinion; yea ^{chir. pag.} Cardinall Caietain in his cōmentaries vpon *Leuiti-* 515. *cus,* which he dedicated to pope Clement with ^{Caiet. in} the popes good liking and gratefull acceptance, ^{Leuitic. cap.} 18.

Pope Martin
singeth the same songe.

The Libeller.

The fourth
reason,
pag. 40.
O shame-
lesse and
foolish le-
suite!

FOr, had one married his naturall sister, as Bell
not so confidently as impudently affirmeth; then
should it not have been truly sayd, that he had com-
mitted Fornication, but incest; a sinne distinct in na-
ture, and farre more odious in the sight of God.

Tho: Bell.

1. **I** Answer; first, that if the Libeller were not
giuen vp in *reprobum sensum*, and so linked in
covenant with the Diuell, that he must needes
strive against the truth: he would neuer so despe-
rately make ship-wracke of his owne soule, wit-
tingly and willingly oppugning that, which his
owne conscience telleth him to be the truth.
2. Secondly, that the sinne of incest is containd, both
in Fornication, and in Adulterie. For albeit For-
nication, stricktly taken, be a sinne distinct in na-
ture from incest and other sinnes of the flesh: yet
in a more large and generall acceptance, it com-
priseth and conteyneth vnder it, all manner sinnes
of the flesh. And the same may be truly verified,
of Adulterie in like sort. For the Libeller (Iween)
wil graunt incest to be prohibited in the Dialogue,
vnder the generall name of Adulterie. And for
Fornication, his own approoued popish Doctors,
shall

his dispensation.

shall teach him the truth in this controuersie. *Fumus* hath these expresse words : *Fornicatio triplici- Fumus, in ter capitur : uno modo pro omni peccato, secundum verbo For-* Tho: 22. q. 151. ar. 2. *alio modo spiritualiter, pro idololatri- nicatio.* *latia, Iere. 5. tertio, pro omni illicito coitu. Proprie tamen accipitur, ut distinguitur contra alias species lux- urie.* Fornication is taken three waies : one way, for euerie sinne after the mind of *Aquinas*. Another way, spiritually, for *Idolatrie*. Thirdly, for euerie vnlawfull copulation. Yet it is taken properly, as it is distinguished against other kindes of *Lecherie*.

Angelus à Cluasio hath these wordes: *Fornicatio Angel. in est omnis illicitus coitus : ut, 30. q. 2. §. qui ergo. Sed verbo forni- proprie fornicatio est inordinatus concubitus naturalis, catio.* *quo solutus solutam naturali usu cognoscit.* Fornication is euerie vnlawful copulation: but properly it is that vnordinate natural copulation, in which a single man knoweth a single woman by natural vse. Aboundant testimonies I could alleadge, out of famous popish writers : if it were needfull so to doe. But I will appeale to the verdict of *S. Paule*, for the vtter confusion of the impudent and shamelesse Iesuite. Amongst the *Corinthians* one had comitted most notorious incest; which sinne for all that, the holy Apostle was not afraid to terme fornication. There goeth a common say- 1. Cor. 5. ing, (sayth *S. Paule*) that there is Fornication amonge vers. 1. you; and such Fornication, as is not named among the Gentiles; that one should haue his Fathers wife. Thus
H 2
sayth

Pope Martin

The Libel. sayth S. Paule. The originall word in the Greeke
ler control- is πορνεία; the *Vulgata editio* in Latine, approoued
leth S. Paul. by the late popish Councell of Trent, hath the
 word *Fornicatio*; *Arias Montanus* that famous
 popish Linguist, translateth πορνεία into *Fornicatio*;
 and the *Rhemists* translate, as I haue *Verbatim* put
 downe their words. So then, if Incest cannot tru-
 ly be termed Fornication, (as our most impudent
Libeller auoucheth,) then is not onely *Thomas Bell*
 a lyar, but together with him *S. Paul* also; *Arias*
Montanus; the *Rhemists*; the Councell of Trent;
 yea, and the Pope who approoued it; to say no-
 thing of *Aquinas*, *Fumus*, and *Angelus*. But alas,
 alas, the *Libeller* may tell the Pope and his Pope-
 lings, that his wits fayle him; and that therefore he
 will henceforth gine ouer all dispute in Theolo-
 gie, and take a more fit Occupation vppon him.
 And what is that I pray you? Forsooth to bee a
 Swine-herd, and to keepe the Townes Swine.
 Where I would as a friend aduise him; to keepe
 his fingers from stealing, and his tongue from ly-
 ing. For doubtlesse, if he deale not more honest-
 ly in keeping Swine, than he hath done in matters
 Diuine, I will tell him one thing in good fidelitie,
 that his best preferment will be the Pillorie.

Ah poore
Iesuite: art
thou become
a Swine-
herd?

The Libeller.

The fifth
 reason,
 pag. 40.

Neither could the matter haue been secret, as *An-*
toninus sayth it was, nor yet the separation scan-
 dalous;

his dispensation.

dalous, but rather offensive to haue suffered them to continue together in filthy pretended matrimonie.

Tho: Bell.

In Answer, that this matter might aswell be secret *This cannot*
as the Pope of Rome might be a woman, and *with reason*
neuer known till she had a Child. Now, seeing *be denyed.*
you will needes enforce me, to discouer your
Popes shame: I will take the paines for the good
of the Reader, to relate the Storie truly, as I finde
it in famous popish writers. *Marianus Scotus* a re-
ligious Monke, a learned Diuine, and a verie fa-
mous Historiographer, hath these expresse words;
Hinc successit Iohanna mulier, annis duobus, mensibus
quinque, diebus quatuor. Pope Iohan a woman was
successor to Leo, and continued Pope two yeeres,
fiue moneths, and foure dayes

*In Chron.
an. 854.*

Sigebertus Gemblacensis, another religious *In Chron.*
Monke or Friar, hath these expresse words; *Fama an. 854.*
est hunc Iohannem feminam fuisse, & uni soli familiari
tantum cognitam, qui eam complexus est, & grauida
facta peperit Papa existens: quare eam non numerant
quidam inter pontifices. The same is, that this Iohn
was a woman, knowne onely to one sole familiar
friend, who embraced her, and she being bigge
with child laboured in time of her Popedome;
for which respect, some do not reckon her among
the Popes.

Martinus Polonus, a Popish Arch Bishop, and

Pope Martin

An. 855. the Popes owne deere *Pænitentiarie*, hath these expresse wordes; *Post hunc Leonem, Iohannes Anglus Moguntinus sedt annis duobus, mensibus quinque, diebus quatuor. Hic, ut asseritur, femina fuit, &c.* After this *Leo*, *Iohn* who was reported to be a woman, liued in the Popedome two yeres, five moneths, and foure dayes.

An. 858. *Iacobus Phillippus Bergomensis*, a religious Heremite, and a famous *Historiographer*, affirmeth the same doctrine with the rest. And both this *Bergomensis* and *Polonus* tell vs for a truth, that this woman Pope or popish woman laboured sodainly, as she went in procession from *Vatican* to *Lateran*, betweene *Colyseus* and *S. Clement*, where she died and was buried without all honour. In detestation of which fact: the Popes since that time, refuse to goe that way in procession.

*In summa
conc. pag.
334.*

Bartholomæus Caranza, a Dominican Friar, affirmeth this woman to haue belyed her sexe, and by euill meanes to haue aspired to the Popedome.

*Matthe
Palmer.
Florent.*

Matthæus Palmerius, (who continued the chronicle of *S. Hierome*, vntill the yeere 1449.) standeth wholly for the truth of the same Historie.

*Platina in
vita Ioh. 8.
cap. 134.*

Baptista surnamed *Platina*, a most learned papist, and of such esteeme with the popes, that he was made Apostolicus Abbreviator, relateth the storie of our holy mistresse pope, *Iohn* that womanly pope, euen in the same wordes with *Martinus Polonus*, and *Iacobus Phillippus Bergomensis*.

Thus the indifferent Reader may behold and
perceiue

his dispensation.

perceiue as clerely as the sunne-shining at noone day : that by the testimonie of seuen learned papists, (who were all of them in high esteeme euen in the Church of *Rome*,) one of their popes was a woman, yea, a verie strumpet, filthy whore, and most detestable drabbe; so as from her no lawfull authoritie, no true orders, no publique Doctrine, no true sacrament could be had? For by *S. Pauls* constant Doctrine, (which must needes be of credite against our mistresse Pope) no woman can haue publique regiment in the Church. And consequently, it being true, (which so many Papists of great note in the romish church affirme for truth,) Poperie must needs thereby receiue a markeable and most deadly wound: yea, be ouerthrowne and turned vpside downe. And the truth of the storie, may yet be more strongly confirmed, if neede shall so require. For *Onuphrius Panunius* in *In annot.* his Commentaries vpon *Bap. Platina*, when he hath *Ioh. 8.* sayd all that possibly hee could say, for the good pleasure and contentation of the Pope, (to whose Holynesse he dedicated his holy labours,) confesseth freely, (because the truth it selfe enforced the Friar to speake the truth,) that not onely the common people, but men also of high esteeme, and many in number, did receiue the storie of our holy mistresse woman-pope, as true and authenticall. And the silly euasion, which he like a flattering Fryar vseth, is not worth the hearing. I adde hereunto, as a memorable post-post, that this storie

*1. Tim. 2.
vers. 11, 12*

*Marke
the Fryars
confession;
for it is
wonderfull.*

Pope Martin

*The Iesuits
are a newly
hatched
Sect.*

*Let this be
verie well
noted, as a
shing of ve-
rie great
consequence*

*A reason
insoluble,
which stri-
keth the pa-
pists at the
heart.*

rie of *Iohn* their woman Pope, is publicly painted, and this day to bee seene, in the Cathedrall Church of *Scyenna*, or *Sena*. Which painting did so goare and gall our newly hatched Iesuites, (whose sect was not known in the world, for the space of fiftene hundred and fourtie yeeres after Christ,) that they laboured with might and maine (as I heard by credible report,) to haue had that storie defaced, in the late repairing of that Church; but the Cardinal being the chiefe there, would not suffer them to haue their hearts desire in that behalfe. And doubtlesse, the Reader cannot but perswade himselfe: that seauen famous popish Historiographers, (who liued a long time one after another,) would neuer haue published one and the selfe same storie to the view of the whole world, (especially such a storie, as brought vtter shame, confusion, and ruine, to their Popes, themselves, and their popish religion,) if any one of them could in his life-time, haue learned the contrarie to bee the truth. Nay, the popes (who most cruelly and tyrannically burne both the Bookes and their authors, when they make against them and their poperie,) would neuer haue suffered such Bookes to remaine vnburnt to these our daies, for a constant and euident testimonie against them and their patched religion; if the vnsearchable wisdom of God had not so ordained, for the vtter shame, confusion, and desolation, of late vpstart romish Doctrine.

The

The Corollarie.

First therefore, seeing three famous popish
 Writers, (viz. *Syluester Prieras*, *Bartholomeus*
Furnus, and *Angelus de Clauasio*, doe all con-
 stantly and with vniforme assent affirme, auouch,
 and publish in print to the view, of the whole
 world; that Pope *Martin* graunted license to the
 brother, to marrie his owne naturall sister; Se-
 condly, seeing the selfe-same popish Doctors doe
 constantly hold and affirme, that the popish Arch-
 bishop *Antoninus* did relate the same before them;
 Thirdly, seeing the Libeller himselfe confesse, 3
 that if the word (*sua*) had beene in *Antoninus* for
 the word (*eius*), then the sence had beene as I af-
 firme; Fourthly, seeing all the aforementioned wri-
 ters, *Syluester*, *Furnus*, and *Angelus*, doe constant-
 ly and vniformely vse the same word (*sua*) for the
 word (*eius*) in *Antoninus*; Fifthly, seeing the rea-
 sons which the Libeller bringeth for his grounds,
 are verie silly ones and of no force at all; Sixtly, 6.
 seeing their renowned Cardinall *Cuictanus*, and
 their famous Canonist *Nauarrus*, doe resolutely
 hold and affirme, that the pope hath power to dis-
 pence with all manner of persons in the contract
 of matrimonie, the father with his daughter, and
 the mother with her sonne onely excepted; Sea-
 uenthy, seeing *Antoninus*, *Syluester*, *Furnus*, and
Angelus, dare not counsell the pope to giue such
 I dispensations,

1.

Marke
this point of
verie great
importance.

3

4.

5.

6.

If this pow-
er be not
proper to
God alone,
let others
iudge.

7.

The Corollarie.

O foolish papists, how hath Satan seduced you? dispensations, because they deeme it to be a thing vnlawfull; yet are they so fearefull to censure the Popes dealing therein, (because it is holden as sacriledge to dispute of his power;) that after the fact be committed, they affirme the Popes doing to be lawfull and of force, albeit they haue neither ground nor reason for the same; I cannot but conclude, and affirme it for an vndoubted truth, that the Pope taketh vpon him that power, which is proper to God alone. And consequently, that our Libeller (*Robert Parsons* that shamelesse and impudent Iesuite,) is a most notorious lyar, and in regard of his manifold slaunders, corruptions, lyes, and cozening trickes, well worthy to gaine the pillorie for his iust reward.



A



A FRESH LARVM
OR
 NEW CHALLENGE,
 to all English Iesuites and Iesui-
ted Papists in the vniuersall
World, tagge and ragge
none at all excepted, whosoe-
uer shall appeare in the
shape of man.

Here make a new and fresh Chal-
 lenge, to all English Iesuites and
 Iesuited papists whosoeuer and
 wheresoeuer they bee ; not to
 cassiere, retract, denie, or call *I am most*
 backe any of the former Chal- *willing to*
 lenges, (as who most hartily and earnestly desire *performe e-*
 the true perfourmance of them all, and will for *ueris Chal-*
 mine owne part omit nothing that can be wished *lenge, as I*
 in that behalfe,) but that all the world may know *desire to be*
 the euident truth to be on my side, and that *saue.*
 innocent and free from those notorious slaunders, *I am*
 with which the shamelesse Libeller chargeth me, *Would God*
 as also that it may be knowne to all languages, peo- *any Papist*
 ple, *durst en-*
 counter me.

A new Challenge.

*A sillie shift
indeede.*

*If none of
them dare
under-goe
this Chal-
lenge, who
will not de-
test poperie?
none doubt-
lesse that
hath either
conscience,
sense, or
reason.*

ple, and nations, that the Iesuits and Iesuited pope-
lings, are condemned in their owne consciences,
& haue now no other shift or means in the world,
but to face out the matter with flat lyes, notorious
flaunders, and deepe cozenage; albeit this be the
meanest, and the silliest shift of all others. I there-
fore challenge all English Iesuites and Iesuited pa-
pists ioyntly and seuerally to laye their heades
and wittes together, and to choose out some
one among them all, whome they shall thinke the
fittest for learning and courage to take the quarrell
in hand; and that done, to put down his name and
addition in print, so to make it knowne vnto the
world, that he is willing and readie to answere
the Challenge; viz. either to iustifie all the asserti-
ons contayned in the *Fore-runner*, or at the least
two of the same; that is to say, that more bold than
wise assertion, which chargeth me to haue belyed
Iosephus Angles, touching the condigne merite of
workes. And that other audacious and plaine
Antichristian speech, which diabolically chargeth
me to haue slandered Pope *Martin*, concerning
his license for marriage between the brother and
his owne naturall sister. And if any one Iesuite or
Iesuited papist whosoever, either in England or
elsewhere, shall haue courage to vndertake the
Challenge, and so valiantly to encounter me, *viua
voce*, for the due, sinceere, and sound tryall of the
Fore-runners answere to *Bels Downefall*, as hee
tearmeth it; I promise, (as I will answere God and
intend

A new Challenge.

intend to bee saued,) vpon the receit of notice
 giuen thereof in print in manner aforesayd, to doe
 to much as in me lyeth, to procure a safe conduct *If the Pa-*
 for the safe comming, safe abiding, and safe depar- *pists will not*
 ture of him, (whosoever he be) that shall accept *accept and*
 and vndertake the true performance of the Chal- *perfourme*
 lenge, in manner aforesayd. Now, if no papist in *this Chal-*
 all the world, shall haue courage to defend this *lenge, all*
 short answere, which is but an answere to some *carefull of*
 odde sentences and pieces of my Bookes, and of *their salua-*
 those pieces which themselues haue made choyle *tion, will*
 of, and in their best iudgement singled out, as the *for sake the.*
 weakest parts and thinges of least force; I cannot
 but perswade my selfe, that all the world know-
 ing and hearing of their dastardly cowardnesse in
 defending their Religion, will forthwith acquit
 and discharge me of their notorious lyes, coze-
 nage, and slaunders; and withall, detest as the
 deadly poyson of their immortall soules, their
 lyes; their iugling; their slaunders; their le-
 gierdemaine, and their vsuall cozening trickes;
 wherewith they haue a long time seduced, decei-
 ued, and bewitched, a great part of the Christian
 world. The Libeller in one place, chargeth mee
 thus; Be it known to him, that he belyeth *Iosephus, pag. 45.*
 for no such thing as he noteth, can bee wronge, *Make the*
 racked, or coniured out of his wordes. Againe, *end of all.*
 in another place he chargeth me in this manner; I *pag. 37.*
 tell him, his lippes haue lashed out too lustily, and *The Diuell*
 that he hath wickedly slaundered Pope *is a lyar, and*
Martin. the Libeller
Where his Brother.

A new Challenge.

Where the Reader may see evidently, that I am peremptorily charged, as a most notorious Malefactor, with two heynous crimes; viz. to haue belyed *Iosephus Angles*, and to haue wickedly slandered Pope *Martin*. Well, if I be found nocent and guiltie of these two most heynous crimes; then let all the people and nations spit in my face, and speake their full pleasures on me, in Gods holy name. But on the other side; if either no papist dare appeare to performe and answere the Challenge, (and to speake plaine English, I thinke it will so fall out;) or if some foole-hardie Iesuited papist shall appeare, who shall fayle in defending the cause, and be ouerthrowne in his owne pleading, (which doubtlesse is the best end, that can fall on their side;) then I hope, the people will spit in his face; and not that onely, but also detest him, the pope, and all late vpstart Romish Religion, *Amen*.

The Popes necke is alreadie broken; his funerrall is prepared; and no remedie, but he must in all hast be interred. And doubtlesse, if euer this future expected Challenge, come once to hand-strokes and valiant bickering, *viua voce*; the whole crew of Iesuites and Iesuited papists, will thereby receiue such mortall woundes, that they must shortly be interred after their pope.

If any Iesuit or Iesuited papist now in England, (wheof there is good store) haue any hart and courage to defend their Fore-runner, let him signifie so much.

A new Challenge.

much in manner required in my Challenge, that
we may grapple together *viua voce*, while I am in
London. They are so earnest to know my reply,
that (as I heare,) they fetch euerie prooffe from the
presse, as soone as it is readie. If none of them da-
reth this performe, then may all the rest perswade
themselves, that they hange their soules
vpon them, who are not able
to defend that, which
they force them
to beleue.

T&A.

Moyse Ben Soza.



*A Caueet, or Christian admonition
to the Reader.*



After my Reply against a shamelesse Libel, intituled the Fore-runner of *Bels* downe-fall, was sent to the the Presse, beeing authorized by higher powers to bee imprinted; a sincere Christiā of good esteeme, (the Lord of Heauen and earth reward his godly zeale,) acquainted me with a new Fore-runner of *Bels* downefall, (so eagerly doe the Papists wish my downe-fall,) with this newe addition in the Title. The second time set forth, and such faults corrected as escaped in the first Print, as in the Preface is declared. To this second Fore-runner of Antichrist, and to the Catch-poll of Satan, the Preface addressed for an ornament in that behalfe, I haue deemed it *Operapertium*, to adde a brieve censure therunto, for the instruction and necessarie satisfaction of the godly and well affected Reader; albeit it came so lately to my hands, as very hardly I could effect the same. A great wonderment it is to mee, (and if I be not deceiued,) to all the Sages and wise men of the Christian world; what should moue the Author of the Fore-runner, so suddenly to set foorth a second Fore-runner immediately after the former. If I may diuine, and without offence to the Popes holinesse, & the grauitie of his sanctified Popelings, this is the true cause indeed; & not that with which the Libeller would gladly dazell the eyes of his Reader, viz. The Iesuits who rule and ouer-rule all papists in *ḡ* world, (I dare not say the Pope himself.)

A a.

and

A Caveat or Christian

& who haue their spies in euery corner of this land, hauing receiued intelligence by their saide Spies, that I was in hand with a Reply or answere to their saide Fore-runner, and their owne consciences withall condemning them, and telling them that they are not able to endure the force and truth of my reply, haue laid their heads together, & deuised the best shift they could to seduce the simple papists which depend vpon them, and hang the saluation of their soules vpon their shoulders. For thus the case standeth with them. They may not read any Booke, no, nor heare any read vnto them, which either my selfe or any other good Christian shall set forth against the Pope, or any one iote of Popish religion. If otherwise, the partie that shall so doe, (vnlesse hee haue the Popes dispensation,) is excommunicated *Ipso facto*, deliuered vp to Satan, and cast out of the Popish Church.

Now sir, when these simple and sillie Papists, (alas, alas, for pittie, shall heare of my Reply, and shall tell the Iesuits and Iesuited Priests, what report flyeth abroad of the condemnation of their Fore-runner and Religion, they will tell them roundly a tale of *Robin Hood*, and little *John*: viz. That I haue not answered their Booke at all, but another counterfeite Pamphlet deuised by mine owne braine. This to be so, I proue by a triple meane.

1 First, because the Libeller denyeth to acknowledge hat Pamphlet to be his owne, against which I haue framed my Replye.

2 Secondly, because the second Fore-runner is
in

admonition to the Reader.

in euery Chapter, in euery Page, in euery sentence and Period, the very same in true sense and meaning, with the former Fore-runner, of *Bels* downfall: yea, so many faults haue escaped in the latter Print, as in the first.

To which I must needs adde, that as I did not once touch their faults escaped in the first Print, no more doe I say any thing against the faultes escaped in the second Print. For I doe and euer did scorne to take any aduantage against the Author, by reason of that which chanceth through the default of the Printer.

Thirdly, because himselfe freely granteth, that he doth not so much lament the losse of the books of the first Print, as it griueth him to thinke y any be escaped to carry newes vnto *Bel*. And why, (I pray you) doth he desire and wish, that all his books had bene burnt, and y none of the had escaped to bring newes to *Bel*? doubtlesse, because his own conscience condemned him for that silly patched answer which hee had framed against *Bel*, & which he knew himselfe very vnable to defend. And for that end, if all the Copies had bene consumed vp of *Vulcan*, he would haue rested in peace, and neuer haue bickered with *Bel* at all. Marry, seeing all the Copies, could no way bee kept from *Bels* knowledge, hee thought it a matter of great consequence & pollicie, to inuent some cozening trick & point of legierdemain, by help wherof he might set such a braue face on the matter, as though he were innocent, and no

³
Loe, the Lib-
beller wish-
eth that all
his bookes
had bene
burnt.
In the Pre-
face of the
second Fore-
runner.

ACavet, or Christian

way to be touched. This is the first point, which I haue thought good to intimate to the Reader.

Page. 25.

The Libeller in one place of his first Fore-runner telleth vs, that wee shall haue more choyse of wares at the next Mart: and in another place he affirmeth, that by the next Poste we shall know more of his meaning. Now sir, both the next Poste is

Page. 30.

come, and the next Mart is past, and yet haue wee receiued no other wares, nor any further meaning, saue that onely which is already touched. The Libeller therefore must perforce, either confesse that this cozening tricke and point of Legierdemaine, was the thing which hee intended: or else, that he is a notorious lyar. *Vtrū horum maioris, accipe,* gentle Fore-runner. This is the second point, which I haue obserued for the good of the Reader.

In the Preface.

The Libeller in his second Fore-runner, telleth his Reader, that vnlesse I stay my selfe from answering him, vntill I heare another manner of pealung of five Bels, hee will commend mee to my friends for a wrangler, and contemne me for a capitious cauelling companion. Oh sweete *Iesus*, what maner of people are our English Iesuits, and other Iesuited Popelings? My Bookes haue bene in their hands many yeares: they haue volued and reuolued them; they haue read and perused them againe and againe; they haue tossed and turned them ouer and ouer: they haue a long time borne all simple Papists in hands, that my books haue bene answered many yeares agoe.

To

admonition to the Reader.

To which most impudent and false assertion, the fil-
lie ignorant Papists (who dare not once reade or
turne ouer one leafe of any booke, which looketh a-
wry against the Pope or popish doctrine,) haue giue
such credite, that they haue audaciously affirmed to
my face, that my bookes were answered by the Iesu-
ites. Although (such is the force of truth,) the libeller
both in his first & second forerunner, cōfesseth plain-
ly without all dissimulation,) which is not his vsuall
maner,) that albeit my bookes haue five yeares agoe,
(if his tongue were not a lyar, I would belieue it,) re-
ceiued their answer, yet is that answer hitherto
suppressed vpon iust occasion. Now, if you demand
of me what occasion that is, I knowe not doubtlesse
how to answer you more truly, then in this plaine
and simple maner. *viṛ.* That either they haue no an-
swere at all in store; or else that it is such a fillie one,
that they are ashamed to publish it; or at the least, that
the answer which they speake of, is meere & deepe
silēce. And so I grant willingly, that my books haue
receiued their answer in very deede. For as they
haue hitherto answered me with silence, so I thinke
they mean to do in future times, vnlesse perhaps they
purpose to publish some fillie counterfeit answer,
after it shall please God to call me to his mercie, and
to take me out of this vale of mortalitie. For indeed
they haue no reall answer in store, as I haue proued
out of their own bookes; which the indifferent Rea-
der will perceiue with all facilitie, in due peruse of
this my present discourse: This is the third point,
which the gentle Reader is to obserue.

The Libeller telleth his Reader, (if hee may be-

Pag. 15.

Pag. 18.

*Silence is the
answere to
my bookes.*

*In the pre-
face of the se-
cond Fore-
runner.*

A Caueat or Christian

leeue him,) that in this spirituall fight we haue the aduantage of the ground, and they both sunne and wind against them. And the Iesuits with their Iesuitred Popelings, doe often complaine of the inequality of time. But it is a false complaint, and wholly swaruing from the truth, in this present case of writing & publishing of bookes. For first, they are many, and my selfe but one. Secondly, they either al or the best learned amongst them, haue consulted and laid their heades and wits together, how and in what sort to answer me; as I haue already proued, in this short discourse. But my selfe haue consulted with none saue onely with God alone; how or in what sort to writ against the, as I protest vpon my saluatiō. Thirdly, they haue better store of bookes, (though they complaine of want therein, so to saue their credite if it would be,) then I either haue, or am able any way to procure. I proue it many waies. First, because the Iesuites in other countries haue most excellent Libraries, & are indeed many of them very profound & learned men. By meanes whereof, our English Iesuites are able to write and publish moe bookes in three moneths, then my selfe can do in three whole yeares, if the truth were on their sides. For their father generall, hath all the Iesuites in the world at his cōmand: who must lay their heades and wits together to doe at a becke whatsoeuer hee shall designe to be done. Hence commeth it, that our English Iesuites haue written and published, & this day doe write & publish bookes at their good pleasure. But the truth doth and will preuaile, maugre their malice, and in spight of the diuell. Secondly, the Iesuits haue all the Libraries

*They are
more able to
buy bookes,
then I am;
for else I
would haue
better store,
then yet I
haue.*

admonition to the Reader.

braries of all the Papists in this land, to vse them at their pleasures and commaunds. Thirdly, the Iesu-its can command the purses of the ablest and richest Papists in this kingdome, for the prouision and buying of all such bookes as they desire. Fourthly, they can haue what bookes they will to be sent out of other countries to them. Fiftly, they haue such store of Gold and mony, that (as the secular Priests their brethren write of them,) the Iesuite *Garnets* pompe & expēces amounted yearely, to fīue hundred pounds at the least. The extraordinarie excesse of *Iohn Gerard* that gallant and swaggering Iesuite, was valued at an higher rate, then the priests could for shame expresse: the horses of the same *Gerard* were many, and of no small price. He had two Geldings in a Gentlemans stable, at 30. pounds a Gelding, besides other elsewhere, and horses of good vse. When he was Prisoner in the *Clinke*, he rode into the countrie at his own pleasure, (oh grieuous imprisonment,) and he maintained two horses in the towne, with seruants in them continually. The apparell of the Iesuite *Oldcorne*, (though but a pettie Iesuite,) was seldome lesse worth, then thirtie or fortie poundes. Beside hee had eight good geldings, at one and the selfe same time. Another Iesuite had a girdle & hangers, at the price of thirtie poundes. O braue Iesuities. O poore begging Fryers. Where is that pouertie, which you professe? the Iesuite *Holt* and his companions gathered of the Papists in this Realme, the full summe of fiftie thousand poundes for English dispensations; which (as the secular Priests their brethren doe reckon it) make two hundred millions of Italian scuts. Al this which I here affirme of the gallantrie of our

*All this is
proned at
large in my
anatomic.*

*50000.
ponnds giuen
for dispensa-
tions.*

A Caue, or Christian

our poore begging Fryers the Iesuites, is to be seene
in my anatomic of popish tyrannie; euen *verbatim*,
as it came from the Pennes of the Popish Seminary-
Priest. Which I haue for this end here inserted, that
the Reader may the better vnderstand that in
equalitie of time, whereof the Libeller
complaineth in the preface of his se-
cond Fore-runner.

FINIS.



